ADVERTISEMENT.

PRe*paration to a Holy Life*, or Devotions for Families and Private Persons, with Directions suited to most particular Cases, &c. By the Author of the *Weeks Preparation to the Sacrament*, &c.

A Collection of Private Forms of Prayers out of the Common Prayer Book, for Morning, Noon, and Night, and other special Occasions, being in a different Method from any former, By the Author of the *Weeks Preparation to the Sacrament*, &c. Together with the Holy Feasts and Fasts, as they are observed in the Church of *England* Explained, and the Reasons why they are yearly Celebrated.

A Table to all the Epistles and Gospels in the Book of Common Prayer, so that you may find any Texts of Scripture, being contained in them.

Rules for our more Devout Behaviour in the time of Divine Service in the Church of *England*.

An Explication of the Terms, Order, and Usefulness of the Liturgy of the Church of *England*, by way of Question and Answer, recommended to be learned after the Church Catechism.

All Five Printed for Sam Keble, *and are to be Sold at the* Great-Turks Head *in* Fleet-street *over-against* Fetter-Lane-end. 1693.

Repent you of your sins, or else
come not unto that Holy Table.



Printed for Sam. Keble at ye Turks head in Fleet st.



A

Weeks Preparation

Towards a

WORTHY RECEIVING

OF THE

Lords Supper

AFTER THE

Warning of the Church

For the Celebration of the

Holy Communion

IN

MEDITATIONS and PRAYERS for Morning and Evening, for every Day in the WEEK.

ALSO

Some MEDITATIONS to live well after the Receiving the *Holy Sacrament.*

The Seventeenth Edition.

LONDON,
Printed for *Samuel Keble* and are to be sold at the Great *Turks-Head* in *Fleetstreet* over-against *Fetter-Lane end.* 1693.

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IMPRIMATUR.

Joannes Battely *Reverendissimo in Chr. Pat. & Dom. Domino* Gulielmo *Archiep.* Cant. *à Sacris Domesticis.*

Jan. 29*th.* 1685:
Ex Ædibus Lambethanis.

BIBLIOTHECA
LAMBETHANA

THE PREFACE.

THE *Mark, at which all good designs and Acts, take their aim, is the Glory of God, and the Good of Man, in order to his Glory: To this Scope, this* Weeks Preparation *to the* Holy Sacrament *tends: First to advance God in his Honour, the second to promote the welfare of our Souls: The ſtile of it is fit for* Cloſets, *plain and uſeful, the matter is of the greateſt concernment to Chriſtian Religion.*

Lamentable are the Ruins into which the Natures of Men are generally fallen by their Sins, in not coming to this Holy Communion, *but walk in By-ways of their own, which are called in Holy Scripture, the ways of the Wicked, that broad way that leadeth to Deſtruction, being ignorant of the way of Life and Peace: For Religion is the Worſhip or Service of God, for which God made Man in this*

World, and for to live happy with himself in another World; and the means to be so happy is to serve God, according to the true Christian Religion of the Church of England, as it is by Law Established; and to Believe, Do, and Pray aright, according to the strictest Rules of this Religion; let us be Humble and Diligent, and let the Service of God be our greatest Care, and greatest Imployment; we living in so Good times, in the Arms of so good a King, whose Justice and Wisdom we lie down in safety under, having now nothing to Employ us but in the Service of God, and to live a Holy Life in Peace and mutual Charity, to enjoy the Blessings of the Government under so Great, and so Good a Prince. If thou be a Child of this Church, well taught and trained up in the Knowledge and Obedience of her holy Commands and Customes; I hope these Meditations and Prayers, may do thy Soul some service. (if thou be a Man or Woman of another Soul, I wish thee possessed of a better Spirit) and let thy profession be, to contemplate Heaven,

and

and Contemn Earth, and make it thy Practice and Business to live to God, and die for Christ: Religion, that is, to believe largely all which God says in his Word, briefly summ'd up in the Apostles Creed, *which all Christians receive as the Rule of our Faith; and by the* Ten Commandements *we are to govern all our Actions, as the great Rules of our Life; for* Solomon, *who is so much celebrated in* Scripture *for his Wisdom, and Knowledge, hath purposely written a Book, the main Argument whereof is to enquire, wherein the Chief Happiness of Man doth consist; in the Conclusion asserts every mans greatest Interest and Happiness to consist in being Religious,* Eccles. 12. Verse 13. Let us hear the Conclusion of the whole matter, Fear God and keep his Commandments, for this is the whole Duty of Man. *And yet how few are there that perform it, which yet is not so much our Duty, as it ought to be our Delight. He that hath but once got the Habit of Adoring his Maker, will quickly find*

Religion but a pleaſure ; and that Law which ſeems ſo hard and unpleaſing to the World, will be but a Recreation to his Soul ; for every conſiderate Man or Woman after all their other Diſquiſitions, will find it to be his Chief Intereſt , and that which doth deſerve our utmoſt Care and Diligence.

But, Alas ! How little is there of David *'s Piety amongſt us now , when inſtead of Delighting in Gods Law, we deface it more , and are ſo far from Meditating on it either Day or Night, that we never think upon it at all ; our Fore Fathers taught their Children what to do, and what to avoid ; and then Men were better. But when Men do ſtrive to become Learned, and care not ſo much to become good ; and now we are taught to Diſpute rather then to live ; let us learn to live well rather then to Talk well , and let us ſpend that time in Prayers and Meditation , which we throw away upon ſuch uſeleſs wranglings : bleſſed are the times in which Men learn to diſpute well, that they may live the better ;*

ſince

ſince Obedience is the Love of God, and to do well is the Life of Religion; But it is the great deſign of Satan, in a malicious Envy to Man, if he cannot ſpoil us of our Crown, then to rob us of our Comforts, if he cannot deprive us of Grace, then to bereave us of our Peace.

You are called by your Heavenly Father to this bleſſed Sacrament, that ye may have a Portion of the inheritance of the Saints in Light, that ye may be Holy and Unreprovable in his ſight; in Love, and in Chriſt you are Choſen according to the purpoſe and good pleaſure of God; not for our own Works and Merits, but for the Bleſſed Jeſus: For he pray'd to his Father to give Him Them out of the World, when being ready to leave the World, and to go to the Father; Thus Beſeeching God to inlarge the Comforts of his Holy Spirit in your Heart, and to proſper you in your Preparation to this Bleſſed Sacrament, and in all things that concern the bleſſed hope of the appearing of Jeſus Chriſt our Mighty God and Saviour, I end and reſt.

The Warning on *Sunday* before the *Communion.*

DEarly Beloved, on Sunday *next is purposed, (through Gods assistance) to be administred to all such as shall be Religiously and Devoutly disposed, the Comfortable* Sacrament *of the* Body and Blood of Christ: *To be by them received in remembrance of his Meritorious Cross and Passion, whereby alone we obtain Remission of our Sins, and are made Partakers of the Kingdom of Heaven,* &c.

A

Weeks Preparation

Towards a Worthy Receiving of the *Sacrament* of the *Lord's Supper.*

On Monday *Morning, and the reſt of the Week, when we firſt Awake.*

LIghten mine Eyes, O Lord that I ſleep not in Death.

Awake thou that ſleepeſt, and Ariſe from Death, and Chriſt ſhall give thee Light.

Open thou mine Eyes, O Lord, that I may ſee the Wonders of thy Law.

At our firſt Riſing.

IN the Name of our Lord Jeſus Chriſt, who was Crucified for me, I ariſe from mine own reſt to do him Service

Service. He By his Croſs and Paſſion, Save me, Bleſs me, Govern me, and keep me this Day and for ever, *Amen.*

I laid me down and Slept, and roſe up again, for the Lord hath Suſtained me. O Lord, I commend this day my Soul and my Body, with all the faculties, powers, and actions of them both; beſeeching thee to be ever with me, to Direct, Sanctifie and Govern me in the Ways of thy Laws, and in the Works of thy Commandments; that through thy moſt mighty Protection, both here and ever I may be preſerved in Body and Soul, to ſerve Thee, the only True God, through Jeſus Chriſt our Lord, *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Sons Name. I beſeech Thee Mercifully to incline Thine Ear to me, and ſupport my weakneſs by thy Mercy, in my preparation

paration towards a worthy Receiving thy Holy Sacrament: and grant, O Lord, that ſmall ſervice (my Prayers and Supplications) which I ſhall do this day, I may effectually obtain, to the relief of my neceſſity, and the ſetting forth of thy Glory, thro' Jeſus Chriſt our Lord, *Amen.*

Our Father which art in Heaven, &c.

Mondays Meditations.

in the Morning.

Upon the moſt Holy Sacrament.

GOD being an Infinite Good, as he hath his Being from himſelf, ſo hath he his contentment in himſelf: He hath his Paradiſe in his own Boſom, his perfect Bliſs in the Eternity of his own Fulneſs. And, O the immenſity of Gods Love unto Man, in ordaining him no other Felicity than himſelf enjoys, giving himſelf to be

Mans

Mans end, Mans Happineſs. This then is the Confortable reſt of Mans Soul, Communion with God in Chriſt. O my God, I truſt in Thee: my Prayer, O Lord, is founded upon Faith, my Faith upon my Promiſes, ſo that becauſe thou art my God, therefore I truſt in thee, yea, becauſe I truſt in thee, therefore thou art my God: my God otherwiſe, O Chriſt, thou wert not my Jeſus; but, O my Jeſus, who ſaveſt me by thy blood, in this thy Sacrament thou art ſet forth Crucified, and I behold the Wounds, from whence, by the Hand of Faith, I pluck forth theſe Comfortable Words of Life. *My Lord, and My God*: my God; mine, for thou haſt partaken of my humane Nature, and thou haſt made me to partake of thy Divine Nature; thou haſt taken upon thee my Fleſh, and thou haſt communicated unto me of thy Spirit: In this thy holy Sacrament thou Communicateſt Body and Blood, Fleſh and Spirit, thy whole Manhood, yea, thy

thy very Godhead too: Thy whole ſelf was Mediator; therefore thou art my God, and I truſt in thee; I truſt in thee to make good my Right to the Covenant of Grace, to make good my Claim to the Heavenly Inheritance, even to make good my Communion with thee in all thy fulneſs; A Communion ſo firm, that the Bread and Wine I Eat and Drink, is not more really my Food, than thou my Jeſus, in whom I believe, and truſt art my God.

It is not that I truſt in my own Faith, but in thy faithfulneſs; not in mine own Repentance, but in thy Pardon; not in mine own Preparation, but in thy Acceptance; in Thee, and in thy Merits, in thy Mercies do I truſt, let me not then be aſhamed; let me not be diſappointed of my Hope, deprived of thy Bleſſing; I truſt in thee, by this Sacrament, which I am going to, to be filled with good things, O let me not be ſent empty away; I truſt in thee, as the

Rock

Rock of my Salvation : Thou my God haſt promiſed, that whoſoever truſteſt in thee, ſhall not be confounded; be it then unto me according to thy Word. And ſeeing thou, O God, mayeſt as ſoon not be, as be unfaithful, make my truſt as firm, as thy Promiſe is ſure, and ſo ſhall I not be confounded, as if I had taken a wrong Courſe to be ſaved; but O my Jeſus, behold I am coming to Thee, another poor *Bartimæus*, ſo blind, that to ſhew me thy ways, thou muſt not only point them out, but alſo give me Eyes to ſee, I am to preſent my ſelf to thy Table, as another impotant Cripple in the Temple; ſo that to lead me in Thy Truth, thou muſt not only go before me, but give me Feet alſo to run after Thee: and that thou, my Jeſus, (who art the ſame yeſterday, to day, and for ever) wilt now, by a miraculous power of thy Grace and Truth, even cure my ſpiritual Lameneſs, and ignorant Blindneſs; this is the ground

of

of my Hopes, thy Promiſes; this is my Encouragement, thy Sacrament: In which Sacrament and Promiſes thou art exhibited unto my Soul, as the God of my Salvation: In thy Word thou haſt given the Promiſe, and in the Sacrament that Promiſe is ſealed; that thou wilt ſave me from the Paths of Death, and lead me in the way of everlaſting Life; And ſo Faithful art thou who haſt promiſed; that ſafer it is for my Soul to be as low as Hell with a Promiſe, than to be as high as Heaven without it; tho' as low as Hell, yet would Hope bear me up; and tho' as high as Heaven, yet would Preſumption throw me down.

Now for our comfortable acceſs to this moſt Holy Service, let us call to mind the firſt Inſtitution of the ſame; how we have Chriſt in his own Precept and his Promiſe, S. *Matth.* 25, 26. S. *Luke* 22. 19. His Precept, *Do this*; His Promiſe, *This is my Body which*

was

was given for you, this is my Blood which was ſhed for you: As if, here I offer you the benefit of my ſuffering, and leave you a pledge at parting, of my deareſt Love; A New Teſtament, a New League or Covenant between God and Man, that God will now think on your ſins in Juſtice no more.

Chriſt our Saviour, when the time drew near that he ſhould be betrayed and delivered up unto Death, he communeth with his Diſciples after this manner, St. *Luke* 22. 15. I have earneſtly deſired to eat the Paſſeover with you before I ſuffer, and he took Bread and bleſſed it; in like manner he took the Cup. In conſecrating the Elements of Bread and Wine, his Prayers went up to Heaven, his Benefits remain with his Church here on Earth; the viſible *Elements* which he took and gave, declare two things: The one, that he would the morrow following make himſelf an Oblation for the Redemption of many upon the Altar of the Croſs; the other

other, that he would become unto the Faithful by this means a Table, in both, God hath the Glory, and Man the Benefits; the Faithful Communicant do receive that which the Word found, to wit, Preſervation unto Life Everlaſting, both of their Bodies and Souls: For the humbled Sinner believing in the Incarnation, Death, and Paſſion of Jeſus, and receiving this Bread and Wine in token that God hath given him for our ſins, and that he doth rely on him as his only Redeemer; this doth convey, to ſuch a penitent Believer, all the Benefits of the Birth, and the Death of Jeſus and as the Bread and Wine, being received, do communicate to us all the Strength and Comfort that they contain, ſo the worthy Receiver, by apprehending and embracing a Crucified Saviour, draws Perſwaſions of his Pardon, and Encouragement to his Graces, and ſo hath ſpiritually eat the Fleſh, and drunk the Blood of Chriſt; ſo may we rejoyce in his Salvation

and

and repreſent with gladſom hearts hi
Sacrifice to God for our Expiation
and fix our eyes upon that Glory wher
he is enthroned; hoping we ſhall on
day ſit down with him in the Kingdo
of the Father, and keep a perpetua
Feaſt with him in Heaven.

What ſhould hinder us, O my Sou
from going to begin to be ſo happy
Search and Try, Examine and Prov
thy ſelf, haſt thou not a mind to know
and do the whole Will of God, wit
all thy heart, and with all thy Sou
and with all thy Strength?

Doſt thou not chooſe to be poor in
Spirit, meek, merciful, pure in heart
a Peace-maker, a penitent Sufferer fo
Righteouſneſs ſake; and art thou no
deſirous to make an increaſe to al
theſe by going to his Holy Table? Be
not diſcouraged then, but know, that
the Lord hath choſen him that is god-
ly for himſelf. The Lord will hear
when I call upon him: Go and offer
the Sacrifices of Righteouſneſs, and
put thy truſt in the Lord.

A Prayer, on Monday *in the Morning, as ſoon as we are dreſſed, for Grace to ſpend the Week and our Time well.*

O Eternal God! who from all Eternity does behold and love thy own Glories and perfections infinite, and hath created me to do the Work of God after the manner of man, and to ſerve thee in this Generation, and according to my Capacity. Give me, O Lord, thy Grace, that I may be a curious and prudent Spender of my time this Week, ſo as I may beſt prevent or reſiſt all Temptation. Let thy Graces ſo perpetually aſſiſt and encourage my Endeavours, conduct my Will, and fortifie my Intentions, that I may perſevere in that Holy Condition which thou haſt put me in by the Grace of the Covenant, and the Mercies of the Holy Jeſus; O never let me fall into theſe ſins, and retire to that vain Converſation, from which the Eternal

Eternal and merciful Saviour of the World hath redeemed me; but let me grow in Grace, adding Vertue to Vertue, reducing my purposes to Act, and increasing my Act till they grow into habits, and my habits till they be confirm'd: Let thy preventing Grace dash all Temptations in their approach, that my hopes be never discomposed, nor my Faith weakned, nor my Confidence made remiss, nor my Title and Portion in the Covenant be lessened: Take from me all slothfulness, and give me a diligent and an active Spirit, and Wisdom to choose my Imployment, that I may do Works proportionable to my Person, and to the Dignity of a Christian, and may fill up all the spaces of this Week, in Meditations upon the most Holy Sacrament with actions of Religion and Charity; that when the Devil assaults me, he may not find me idle, and my dearest Lord, at his sudden coming, may find me busie in Lawful, Necessary, and

nd pious Actions, improving my Talent intruſted to me by thee, my Lord: that I may enter into the Joy of my Lord, to partake of his Eternal Felicities, even for thy mercies ſake; and my deareſt Saviours ſake. *Amen.*

Now repair unto the Publick Service of the Church, if you have opportunity, if not, you may make uſe of a Collection of Private Forms of Prayers out of the Common-Prayer Book for Morning, Noon, and Night, &c. which I have latly put out, or ſome others in the like kind.

Mondays Meditations in the Evening.

Upon the moſt Holy Sacrament.

COnſider with your ſelf, ſometime before you intend to communicate, that you are invited to come, not only in the preſence, but unto the Table of God; to be one of the Gueſts of the Lord of the whole World. What manner of Love is this that Heaven hath

hath manifeſted unto us ? Who ca
refrain from tears of grief and ſorro
to think of his own Ingratitude, an
from Tears of Joy to think of th
wonderful kindneſs of the Lord
Can you look on him who was pierce
for our Sins, and not lament an
mourn ? Can you ſee his bleedin
Wounds, and not be troubled ? N
pious hearts can be ſo hard : An
yet when you conſider, that by thoſ
Stripes you are healed : that he hat
waſhed us from our ſins in his Bloo
that faithful Souls may take Sanctua
ry in his Wounds, and be ſecure an
ſafe, you cannot chooſe but rejoyc
in the Lord, and be glad in his Salva
tion.

For this Sacrament is a Sacrame
of Love, and left unto us from th
Love of our beloved Saviour ; it
convenient, (that to put away th
ſuſpicion of ingratitude,) it be rece
ved and handled with Love chiefl
ſeeing we can requite in no othe
thing, the Love declared in ordainin
th

the Sacrament, ſo full of Love then by love; of which love, God would that we ſhould diſpoſe, and ſo change it into what we ſee moſt pleaſing to him: Whereupon Chriſt our Saviour, while he giveth us a token of his higheſt love, with his Grace, with ſo many Merits of his Preachings, Labours, Faſtings, Prayers: So we, when we give to God our love, we do give him all things, which we have moſt precious: hence it cometh, that God doth more eſteem, and that more worthily too, of this one love, than of all other things in the World; neither doth he require any other thing of us, when elſe where he ſaith, *Prov.* 23. 26. *My Son give me thy Heart*; that is to ſay, the Love which is thine. Chriſt, to ſhew his Love towards us, has given us of his own Bread, and of his own Cup: nay, he hath given us his own Body as Bread, his own Blood as Wine, for the nouriſhment of our Souls.

Conſider how great care our Savi-

our hath ſhewed towards us, in in
ſtituting this Sacrament, and beſtow
ing it on poor Sinners; this was pur
Love indeed, ſeeing nothing could b
given more excellent, and more dea
And ſhall the Luſts of the World, C
Lord, be greater in my Soul, than th
Love of Thee? Shall the Temporar
Delights of Sin drown the Memor
of thy Glory in this Holy Sacra
ment? My Life is but a Span, an
yet, I beſeech thee, ſhorten that ra
ther than it ſhould be ſpent in a neg
lect of Thee: Better this earthl
Tabernacle ſhould be diſſolved, tha
become a Theatre for ſin to revell in
let me pay Nature the debt I owe her
ſooner than perhaps ſhe would ca
for it, rather than run in ſcore wit
thy Juſtice: 'Tis better I ſhould di
and be loſt in the Memory of th
World, than forget thee; tho
broughteſt me from nothing, not t
ſin, but to ſerve Thee at thy Table
and haſt imprinted in me a Ray o
thy Self, that I might not ſeek my
own

own, but thy Will; not purſue the World, but Heaven: Make me therefore to ſee the ſolid raviſhing Conſolation that is in ſerving Thee, what Joy accompanies thy Grace, that ſo I may no longer follow my Senſe, but my Saviour. It is none of the leaſt Sins of our Youth, that we are careleſs and forgetful of thee. our Creator; and no wonder we are ſo inſenſible of the Joys to come, that live in ſuch a conſtant and continued neglect of the Lords Supper: Make me therefore, O my God, to conſider, that had I the fruition of all that I can wiſh, or long for here, I ſhall not only not be ſatisfied, but in the end find how miſerable he is, that ſetteth his Heart on any thing but thy ſelf; teach me therefore ſo to enjoy the World that I loſe not thee, nor the memory of that bleſſed Reward thou haſt promiſed to them that honour Thee: Let every one, meditating on the Love of Chriſt, ask the Queſtion, and make the Anſwer with the Prophet;

Pſal. 16. 11. *What ſhall I give unto th Lord for all the benefits he hath don unto me? I will take the Cup of Sa vation*, &c.

Now repair unto the Publick Servi of the Church, if you have opportunity, not, obſerve the Directions, Pag. 13.

Preparation to Receiving of the Sacrament.

THE due Preparation to th Sacrament, is by Examinatio and Prayer, whether thou haſt,

1. A fervent deſire to partake this Holy Table.

2. Competent Knowledge in th high Myſtery.

3. Faith in Chriſt's Incarnatio Life and Death.

4. A Conſcience cleanſed by tru Repentance.

5. An Heart free from Malice an all Uncharitableneſs.

He that worthily receiveth, muſt

1. E

1. Examine.
2. Desire.
3. Know.
4. Believe.
5. Repent.
6. Love.

Let a man examine himself, and so let him eat of that bread, and drink of that Cup, 1 *Cor.* 11. 28.

Blessed are they that hunger and thirst for Righteousness for they shall be satisfied, St. *Matt* 5. 6.

Ho, every one that thirsteth, come ye to the Water, *Isa.* 55. 1.

Give us evermore of this Bread, St. *John* 6. 34.

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords Body, 1 *Cor.* 11. 29.

I am the Bread of Life, and he that cometh to me shall never hunger, and he that believeth in me, shall never thirst, St. *John* 6. 35.

Christ dwelleth in us by Faith, *Eph.* 3. 17.

I will wash my hands in innocency, and so I will go to thine Altar, O God, *Psal.* 26. 16.

If thou bring thy Gifts to the Altar, and there remembreſt that thy Brother hath ought againſt thee leave thou thy Gift before the Altar and go thy way, be reconciled to thy Brother, and then come and offer thy Gifts, St. *Matth.* 5. 23, 24.

To love God above all for his Own ſake. To love all men as our ſelves for Gods ſake. And to do unto others as we would they ſhould do unto us, St. *Matth.* 22.

Holy and good Rules to be obſerved.

The Sacrament of the Church.

The two truly ſo called, (as generally neceſſary to Salvation) are Baptiſm and the Lords Supper.

The Three Theogical Vertues.

Faith, Hope, and Charity, 1 *Cor.* 13.

Three kinds of Good Works.

Faſting, Prayer, and Alms-deeds, St. *Matth.* 6.

Seven

Seven Gifts of Good Works.

1. The Spirit of Wiſdom. 2. And Underſtanding. 3. The Spirit of Counſel. 4. And Ghoſtly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a Holy and a godly fear.

The Twelve Fruits of the Holy Ghoſt.

Love, Joy, Peace, Patience, Mercy, Goodneſs, Long-ſuffering, Meekneſs, Faith, Modeſty, Shamefac'dneſs, Sobriety.

The Seven Spiritual Works of Mercy.

1. To Inſtruct the ignorant, St. *Matth.* 18.
2. To correct Offenders, S. *James* 5.
3. To Counſel the doubtful, *Gal.* 6.
4. To comfort the Afflicted, *Prov.* 27.
5. To ſuffer Injuries with Patience, *Eccleſ.* 5.
6. To forgive Offences and Wrongs, *Rom.* 15.
7. To pray for others, S. *Mark* 11.

The Six Corporal Works of Mercy.

1. To feed the hungry, and to give drink to the thirſty, S. *Matth.* 15.

2. To cloath the naked, S. *Mat.* 25

3. To harbour the Stranger, and Needy, *Tobit* 2.

4. To viſit the Sick, *Iſa.* 58.

5. To miniſter unto Priſoners and Captives, *Tobit*, 2.

6. To bury the Dead.

The Eight Beatitudes: S. *Matthew* 5.

1. Bleſſed are the poor in Spirit for theirs is the Kingdom of Heaven.

2. Bleſſed are they that mourn, for they ſhall receive Comfort.

3. Bleſſed are the Meek, for they ſhall receive the Inheritance of the Earth.

4. Bleſſed are they that hunger and thirſt after Righteouſneſs, for they ſhall be ſatisfied.

5. Bleſſed are the merciful for they ſhall obtain mercy.

6. Bleſſed

6. Bleſſed are the pure in heart, for they ſhall ſee God.

7. Bleſſed are the Peace-makers, for they ſhall be called the Children of God.

8. Bleſſed are they that ſuffer perſecution for Righteouſneſs ſake; for theirs is the Kingdom of Heaven.

The Seven Vertues.

1. Humility. 2, Liberality. 3. Chaſtity. 4. Gentleneſs. 5. Temperance. 6. Patience. 7. Devout and Earneſt Serving of God.

The Four laſt Things.

Death, Judgment, Hell, and Heaven.

A Catalogue of ſome Sins to Examine our ſelves by.

1. THey that by their evil diſpoſition, endeavour to perſwade themſelves that there is no God.

2. They that prefer, or love any thing whatsoever before the Service and will of God.

3. Not believing his Word.

4. Not fearing God so as to keep from offending him.

5. But fearing man above him, by committing sin, to shun some outward suffering.

6. Nor trusting on God in Dangers and Distresses, but using unlawful means to bring us out of them.

7. Not depending on God for supply of our Wants, and immoderate care for outward things.

8. Neglecting to Labour, and expecting God should support us in our idleness.

9. Not behaving our selves reverently in the Church, prophaning holy Times, the Lords Day, and the Feasts and Fasts of the Church.

10. Neglecting to read the Holy Scriptures, not marking when we do read.

11. Being careless to get knowledg

of

of our Duty, chooſing rather to continue ignorant, than put our ſelves to the pain or ſhame of learning.

12. Placing Religion in hearing of Sermons, without practiſing them.

13. Omitting Prayers publick or private, and being glad of a pretence to do ſo.

14. Neglecting the Duty of Repentance, not calling our ſelves to daily account for our ſins.

15. Diſturbing our minds with anger and peeviſhneſs.

16. Not carefully Examining what our Eſtate toward God is.

17. Uncontentedneſs in our Eſtates, envying the Condition of other men.

18. Uncleanneſs, Adultery, Fornication, unnatural Luſts, filthy and obſcene talking, impure Fancies and fires.

19. Murther open or ſecret.

20. Unfaithfulneſs in Truſts, whether to the Living or Dead.

21. Blaſting the Credit of our Neigh-

Neighbour, by railing, by whiſpering, by raſh judging of him.

22. Lying, Curſing, bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving and forgiving our Enemies, nor relieving them in their Poverty.

24. Not loving Peace, going to Law upon ſlight occaſions.

Of the Seven deadly Sins.

The firſt of Pride.

Pride, Vain-glory, Ambition, Superfluity, Preſumption, Vaunting, Hypocriſie, Flattery, Diſſimulation, Obſtinacy, Curioſity, Flouting or Scoffing, Contempt of others.

The Second of Covetouſneſs.

Covetouſneſs, Nigardlineſs, Greedineſs, Miſerableneſs, Unpitifulneſs, Not giving Alms: not lending to ſome in need: not contented with mine own Eſtate.

The

The Third of Luxury.

Committing of Adultery, Unclean thoughts, Words, or Deeds, Unchaſte looks, Laſcivious dreſſings, Collouring or Painting, over curious beholding, Lewd Company, Diſhoneſt Books, Unchaſte Songs, Love Letters.

The Fourth of Anger.

Anger, Impatience, Haſtineſs, Rage or Fury, Diſdainfulneſs, Fretfulneſs, Diſcontentedneſs, Picking of quarrels, Immoderate grieving, Severe correcting.

The Fifth of Gluttony.

Gluttony, Drunkenneſs, Delicate diſhes, Intemperate feeding.

Giving to dogs, that which the poor would have been glad of.

The Sixth of Envy.

Envy, Grieving at anothers proſperity or getting, or to have them well

well ſpoken of, rejoycing at their hurt.

Interpreting their doings, or ſayings in the worſer part.

The Seventh of Sloth.

Sloth, Indevotion, Idleneſs or Lazineſs, Neglecting things given me in charge, Ingratitude to God for his benefits, Unthankful to my Friends and Benefactors, Chooſing rather to want, than to work or labour for my living.

Nota.

" In all which a man may not only ſin himſelf, but alſo be acceſſary to another mans ſin; either by commanding, by counſelling, by conſenting, by receiving, by not partaking, by not uttering it, by ſpeaking to hinder it, by not admoniſhing, and laſtly by evil example.

Holy

Holy Ejaculations to be said after Examining our selves of our Sins.

Kneeling say,

WHo shall give to my Head Water, and to mine Eyes a Fountain of Tears, that I may bewail both day and night, my Sins and ingratitude towards God my Creator.

Consider (O my Soul) the multitude of the benefits of God bestowed upon thee, and be thou confounded and ashamed of thy iniquity and wickedness.

Thou hast made me, O Lord, when I was not, and that according to thy own Image.

Thou from the very instant of my being, hast been my God, my Father, my Deliverer, and all my Good.

Thon hast come down from Heaven, to seek me in all those ways in which I had left my self.

What shall I do my Lord, what shall

ſhall I do? I confeſs I am not worthy to appear in thy ſight, nor to behold thee.

Whither ſhall I fly from thy face?

Art not thou my Father, and in very truth a Father of Mercies which have no end or meaſure.

For though I have (as much as lay in me) for a long time deteſted to be thy Child; yet thou even to this preſent, doſt not deſiſt to be my Father.

What then ſhall I do but caſt my ſelf down at thy Feet, and humbly crave Mercy?

Art not thou my Creator, my Preſerver, my Redeemer, my Deliverer, my King, my Paſtor, my Prieſt, and my Sacrifice?

Whither then ſhall I go? Whither then ſhall I fly but unto thee?

If thou reject me, of whom ſhall I ſeek for ſuccour?

Behold I come full of wounds for thou canſt heal me.

Thou ſhalt ſprinkle me (O Lord) with

with thy precious blood, ſhed for me, and I ſhall be made clean.

Thy mercy is greater then my iniquity, thy clemency exceedeth my malice, and thou canſt forgive more then I can ſin.

Do not conſider, O Lord, the multitude of my ſins, but thine infinite mercies.

I reſign my ſelf wholly into thy hands.

Thou O God, who art able to do all things, convert me unto thee.

Enlighten my underſtanding, ſanctifie my will, increaſe my ſtrength of Body and Soul, and renew my Spirit.

That I may depend only on thee, fear and love thee above all things, and ſerve thee fervently. And in all my actions hereafter, to comform my ſelf to thy bleſſed will and pleaſure, I beſeech thee finally to impart unto me thine abundant effectual Grace by which I may be able to begin to lead a holy Life, and to ſerve

thee

Thee, even to the end of my Life, *Amen.*

A Prayer for Monday *Evening, for preparation for receiving the Holy Sacrament.*

O Lord, I do here caſt down my ſelf before thee, O caſt me not away from thee; I cannot ſtand at the Bar of thy Juſtice, I do therefore lie down at the footſtool of thy Mercy; I do condemn my ſelf for my ſins, Lord do not thou Judge me, but conceal my ſins in my Saviours blood. I do moſt humbly confeſs and bewail my wretched nature, and wicked life before thee, for my Thoughts, Deeds and Works paſt: My Conſcience cries out againſt me * So vain, ſo vile, ſo foul, and ſo ill have they been before thee. Waſh my Soul, O Lord, in the ſtreams of thy Mercy, tho' as Red as Crimſon and Scarlet, Thou haſt promiſed the Penitent, they ſhall be

* *Here think of particular Sins.*

be white as Snow: O acquit this penſive Soul of mine, I beſeech thee, and for the time to come, let thy holy Spirit aſſiſt me to live with more Conſcience and leſs ſin before thee: Lighten my mind with a ſight of thy Truth, and fire my heart with a love to thy Sacrament, that the Vanities of the Earth may be my ſcorn, and the Glory of Heaven the only ambition that takes me; and thy fear my only care, as the way to that Glory; for the more I ſerve thee, the more is thy Bleſſing on Earth, and will be my bleſſedneſs in Heaven. Day and Night, if I cannot with *Hannah* in the Temple, becauſe of my buſineſs and charge in my houſe and the World, yet ſince I am redeemed to ſerve thee all my days, let me not deny thee to ſpend this Week holy. Since thou wilt give me Eternity for it, let me beſtow my time upon thee with a good Conſcience. At all times make me to Watch and Pray, and ſtrive more diligently: And let thy Holy

Spirit

Spirit assist and strengthen me to a victory; let me so use Thy earthly blessings, that they may not hinder me from coming to Thy Table; even for the blessed Mercies of Him, who overcame the World for me, the Captain of my Salvation, thy Dear Son, Jesus Christ, my Lord, *Amen.*

O Lord God, my keeper, the Fountain of all blessings, be pleased to sow the good seed of thy Word in my heart, and water it with the dew of thy divine Spirit; that while I exercise my self in it day and night, I may be like a Tree planted by the Water-side, bringing forth in all times and seasons, the fruits of a holy Life; I am not now mine, but thine, therefore claim me as thy right, keep me as thy charge this Night, and love me as thy Child, and grant me such health of body, that both in my soul and body, I may evermore serve thee with all my strength

ſtrength and might, through Jeſus Chriſt our Lord. *Amen.*

A Prayer to conclude our Devotions for every day in the Week.

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Sons Name; I beſeech thee mercifully to incline thine ears unto me, who have now made my Prayers and Supplications unto thee: And grant thoſe things which I have faithfully asked, according to thy Will, may be effectually obtained to the relief of my neceſſities, and the ſetting forth of thy Glory, through Jeſus Chriſt our Lord, *Amen.*

The Bleſſing.

The Peace of God which paſſeth all underſtanding, the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me now and at the hour of Death, Amen.

Tueſ-

Tueſdays Meditations in the Morning.

Upon the moſt Holy Sacrament.

MAny there are in the World who, upon careleſſeſs and negligence, are not willing for to give over Worldly buſineſs, or to take pains to prepare themſelves to this ſpecial part of the Service of God; and abſtain from the Holy Sacrament: when any find theſe wants and defects in themſelves, as many do, they ought to conſider what they ought to do, for fear of further peril: A miſerable caſe it is, that we ſhould, for mean and tranſitory things, neglect Heavenſy; let us conſider whoſe creatures we are, why God hath ſent us hither what he will require of us when we are departed hence; let us not be diſcouraged, but as long as we live

let

let us remember to ſerve God, not only in Proſperity, but alſo in times of Adverſity; if in our earthly affairs we often forget Heavenly, good reaſon it is that in our Heavenly, we ſhould much rather forget all Earthly, and prepare our ſelves to this ſo ſolemn a Sacrifice; let us go, and if it be poſſible, excite a greater Love in our hearts towards our Lord Jeſus then ever we felt before. Let us offer up our ſelves to him with a ſtrong flame of devotion, which may always burn, and riſe up higher and higher, till it touch Heaven; and give me a Communion with the God of my Salvation, in this Holy Sacrament. O how willingly could my Soul dwell upon this Mount, and build Tabernacles for this contemplation of my Saviours Love! How do I behold him through faith, communicating himſelf unto me in all his fulneſs! and Oh that my Soul could imitate my Saviour! Oh that my heart might return

like

like Love, in giving my self, my whole self unto my Jesus; so that, if I find not present comfort in thy blessed Sacrament, yet on thee will I wait: wherefore if thou art pleased to defer my Salvation for the trial of my Faith and love, O let not my Faith faint, seeing I cannot wait too long for the grace I so much desire, and which I am assured I shall at last obtain; for the Lord is good; and where, Oh my soul canst thou better taste the goodness of the Lord then in this blessed Eucharist? The Sacred feast of the Lords goodness? The Saints of Old, how have they come from this thy Table satisfied with good things, and strong to resist the temptations of Satan: why art thou so heavy, O my Soul? and why art thou so cast down within me? Is it because thou hast broken the Covenant of thy God, and that by thy sin? Be it so; yet will not the Lord, who is good, be as gracious to his Enemies, as he requires us to be to ours? Our Lord and Saviour Christ Jesus

Jesus blessed for ever, he comes to seek those that are lost, to raise those that are faln, so that as sure as the Lord is good and upright, merciful and faithful, so sure it is he will not cast off the penitent, he will not reject the humble, but will teach even sinners in the way: Be it so then, and let my Soul raise it self on the wing of Prayer, and approach the Throne of Grace in this blessed Sacrament, which is our best and choicest Provision for our Spiritual Journey, in this our Earthly Pilgrimage to the Heavenly *Canaan*.

A Prayer on Tuesday *Morning, for our Preparation to the Holy Sacrament.*

O Eternal God, who wert pleased in mercy to look upon us, when we were in our blood, to reconcile us when we were Enemies, finding out a remedy for us, which Mankind could never ask, even making an atonement for us by the death of thy Son. O let me never fall into those sins, and re-

turn to that vain Converſation from which the Eternal and Merciful Saviour of the World hath redeemed me, but let thy preventing Grace daſh all Temptations this week in their approaches; let me grow in Grace, adding Vertue to Vertue, reducing my purpoſes to act, and increaſing my Acts till they grow into habits, and my habits till they be confirmed. O God be pleaſed to impart unto thy Servant a Ray of thy Heavenly Light, open mine eyes, and ſet all my ſins before my face, that I may ſpeedily, and earneſtly, and perfectly repent, and forſake them all; give me a ſight of my infirmities, that I may watch againſt them; and whatſoever is wanting in me towards the underſtanding of any thing, whereby I may pleaſe thee, and perfect my Duty; I beg of thee to reveal that alſo unto me. O that I may feel ſuch a ſtrong ſenſe of thine incomprehenſible Majeſty, preſſing upon my heart, that may bear down all other thoughts this week, and the

reſt

reſt of my life. I dedicate my ſelf abſolutely to thy Obedience, and let me never be ſo unreaſonable as to return to thoſe ſins, which are the burthen of my heart, and grieve the Holy Spirit; which rent the Fleſh, and ſhed the Blood of the Lord Jeſus, and which I have ſo often, and ſo ſolemnly proteſted againſt; be pleaſed therefore, O my deareſt Lord, to create in thy Servant, a great hunger and thirſt after the things of thy Kingdom, and the Righteouſneſs of it, that I may long for the Bread of Heaven, thirſt after the Fountain of Salvation, and as the Hart panteth after the Brooks of Water, ſo my Soul may deſire thee O Lord: O kindle ſuch a holy flame in my Soul, that it may be meat and drink to me to do thy will loving Thee above all things in the World, worſhipping Thee with the humbleſt Adorations, and frequent Addreſſes, continually feeding upon the apprehenſions of thy Divine ſweetneſs, and eternal love, and joy in Hea-

ven, to which I humbly hope to be brought by thine infinite mercies in him, who hath taught me to call thee Father, and to ſay, when I pray,

Our Father which art in Heaven, &c.

Repair to the Prayers of the Church, or obſerve the Directions, pag. 13.

Tueſdays Meditations in the Evening.

Preparations before the Sacrament, and the neceſſity of it.

PReparation is a means to get the Heart in order for receiving of the bleſſed Sacrament: take heed to thy foot, when thou comeſt into the House of God, but if ſuch heed muſt be taken when we come to the House, how much more when we come to the Table of the Lord? Sanctifie your ſelves (ſaith Samuel)

Eccleſ. 5. 1.

muel) and come with me to the Sacrifice. Sanctification is preparatory to eating of the Sacrifice, and no less in our feeding on that great Sacrifice for sin, to which all the Mosaical were but shadows: It was a Saint like saying of *David*, Psal. 26. 6. *I will wash my hands in innocency, so will I compass thine Altar, O Lord.* Too many are as ignorantly bold in this, as the Disciples in another case: *Are you able* (saith Christ) *to drink of the Cup that I shall drink of?* we know how roundly, but rashly they answered, *we are able, St.* Matth. 20. 22.

Some poor wretches, if we ask them, Are ye able, are ye fit to receive Christ in the Sacrament at his Table? They are so confident of their worthiness and ability, that they are offended at the very Question; whereas the Lord knows, they never yet bestowed one poor hour in examining their state, and preparing their hearts for so solemn a work, for according to a man's preparation will be his profit.

Preparation is the Seed precedeing the Harveſt. He that ſows nothing reaps nothing, and he that ſows ſparingly, ſhall reap ſparingly: 'Tis in receiving as in praying, he that prepares his heart to pray, finds God with a ready Ear. God enlargeth his hand to Receivers; Open thy mouth wide, and I will fill it, *Pſal.* 18. to *Joſeph* ſaith to his Servants, fill the mens Sacks with Food as much as they can carry *Gen.* 44. 1. How much more will our bleſſed Jeſus be liberal to us in the holy Sacrament: draw near to God, and he will draw near to you. (*James* 4.) and the greater bleſſing ſhall we carry away with us from theſe Mines of Bleſſing. A Holy Life is a perpetual Sacrifice, and he that ſo lives, keeps his heart as an holy Altar, always warm and glowing within him: a circumſpect life makes us both fit and deſirous to converſe with God every day; good Actions begets in us greater longings after Grace, and good Deſires makes us ſtill do well, out

of

of hope to have more Grace: When a good man lifts up his heart to God, he draws down God into his ſoul, the ſweetneſs of ſuch converſes with God, and the power of his Grace conſequent upon our hearty Deſires, engages and enables us to a holy converſation of a Godly Life; the happineſs of which is ſo great, that it excites us to do all we can to maintain and prevent our being tempted from it.

Yea conſider that it is a very dangerous thing for thoſe who fear God, to neglect attending on his Ordinance. How hard went it with thoſe, St. *Matth.* 25. who being invited, came not to the Supper; 'tis very dangerous to reject or neglect the Lord's Bounty. There is a puniſhment for them who ought to come, and come not, as well as for thoſe who come not as they ought.

No man can come ſo worthily as he ought, do we what we can, too much dulneſs, deadneſs and diſtraction will be our Companions; but yet this is

our encouragement, that if the Lord ſees a man ſet himſelf ſeriouſly to a Preparation, he will bear with many failings. *Hezekiah* prays, 2 Chron. 30. 18. *The good Lord pardon every one that prepares his heart to ſee God, the Lord God of his Fathers, though he be not cleanſed according to the preparation of the Sanctuary.* And what was the ſucceſs of his Prayer? *And the Lord healed the people, and they kept the Feaſt with gladneſs.* Behold how gracious the Lord is to ſuch whoſe hearts are ſet on preparation for his Ordinances. Let us this week ſet our hearts in order to ſerve God, for our coming to the Lord's Supper, and conſider how well pleaſing it is unto the Lord Jeſus, promiſing to ſerve him in holineſs and righteouſneſs all the days of our Life.

Now repair unto the Publick Service of the Church, if you have opportunity; if not obſerve, the Directions, pag. 13.

A Prayer on Tueſday *Evening, for our Preparation to the Holy Sacrament.*

O My dear Lord, and merciful Father, which according to the multitude of thy mercies, doth put away the ſins of thoſe which truly repent, and remembreſt them no more; open, O Lord, I beſeech thee, the eyes of thy mercy upon me thy moſt unworthy ſervant, who in heart earneſtly deſireth pardon and forgiveneſs of all my Sins and Offences, the total ſum whereof is the breach of all thy Commandments, both in thought, word and deed; thy bleſſings and benefits I have abuſed; thy Judgments and puniſhments not fearing, the means of my own Salvation utterly neglected.

But, O Lord, with thee there is Mercy, that thou mighteſt be feared. Thou art a God of all comfort, merciful and loving, ready and willing to hear all penitent Sinners, that in heart

are ſorrowful for their ſins. It is ſome ſmall comfort to me, that I am ſomething confounded and aſhamed in my own thoughts. Thou haſt not taken, I hope, thy Holy Spirit from me, thou wilt not forſake the Work of thine own hands; but perfect that which concerneth me. As thou haſt begun a good work in me, (this week) ſo thou wilt finiſh it, I humbly hope, to the day of Jeſus Chriſt. Turn my heart, good Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy pardon alone which I deſire, but that I may be throughly renewed and changed in my Mind, Will, and Affections. I long for a ſtrong and ſettled apprehenſion of thee, to over awe and rule me in every thought, word, deſire, and action of my whole Life. In the Name therefore of Jeſus Chriſt my bleſſed Redeemer, I humbly proſtrate my ſelf before the Throne of thy Mercy-ſeat, that for his only ſake thou

Pſal. 138. 8.

thou wilt have compaſſion for me. I ſubmit my ſelf to thy goodneſs, beſeeching thee not to let my ſins to be a cloud between my Prayer, and thy pity; but forgive and forget all my Tranſgreſſions, all my miſdoings, let them be ſins of what condition ſoever, whether ſins of my Youth, or ſins of my Age; ſins of my Body, or ſins of my Soul; ſecret or open ſins, notorious or preſumptious ſins, ſins of pride, envy, hatred, malice, *&c.* Good Lord remit them all, and of thy great goodneſs grant me perfect remiſſion and abſolution for the ſame.

And now, O Lord, that I am (on *Sunday* next) to receive the bleſſed Sacrament of the Body and Blood of Jeſus Chriſt, how ſhall I that am ſo great a ſinner, duſt and aſhes, dare to preſume to approach thy Table? thou, O Lord, in thy Goſpel left us a command, *Come unto me all ye,* &c. which Command I obey, waſh me throughly from my wickedneſs, and cleanſe me from my ſins, and of thy

gracious

gracious goodneſs direct me in this great Action, with a reverend and awful fear of thy Majeſty, that all the Faculties of my Soul and Body may be intent, rightly to apprehend, and joyfully to receive this Eternal Food, this Bread of Life, and that by thy Grace I may obtain the Vertue, Fruit and Benefits of the Death and Paſſion of my Saviour; and by the ſame, the remiſſion of all my ſins, and everlaſting ſalvation, through Jeſus Chriſt our Lord, *Amen.*

Wedneſdays Meditations in the Morning.

Upon the moſt Holy Sacrament,

AND when God gave his Son to the World, it could not be but he ſhould give us all things elſe; and therefore this bleſſed Sacrament is a conſigning us to all felicities, but

as

as it was at firſt, ſo it hath been ever ſince : *Chriſt came into the world, and the world knew him not:* ſo Chriſt hath remained in the world by the Communications of this Sacrament, and yet he is not rightly underſtood, and leſs truly valued. But Chriſt may ſay to us as once to the Woman of *Samaria, Woman, if thou didſt know the Gift of God, and who it is that ſpeaks to thee, thou wouldſt ask of him*; and ſo if we were ſo wiſe, or ſo fortunate to know the excellency of this gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulneſs; for the love of our deareſt Lord is written in the largeſt Characters of Pleaſure and Delight, that in the Holy Sacrament, we may taſte and ſee how gracious our Lord is; no love can be greater than that which is ſo beatifical as to beſtow the greateſt good; and ſuch was the Charity of our Lord, who brings health to us in the Holy Sacrament, and life too; giving us the Bread of

Paradiſe

Paradiſe, at the ſame time, yielding food, and health, and pleaſure: Love deſires to do all good to its beloved Object, and that is the greateſt love, which gives us the greateſt bleſſing: And this Sacrament Chriſt deſigned to that purpoſe, that he who is not preſent to our Eyes, might always be preſent to our Spirit: Love demands Love again, and to deſire to be beloved, is of it ſelf a great argument of love; and as God cannot give us a greater bleſſing than his love, ſo what greater Demonſtration of it can he make to us, than to deſire us to love him with as much earneſtneſs and vehemency of deſire; for love hath no expreſſion beyond this, that it deſires to be united unto its Object. Let it be our great deſire and love too, to come to this Holy Sacrament; for now the Lord our God calls upon us, not only to be nigh unto him, but to be all one with him; What Nation is ſo great who hath God ſo nigh unto them, as the Lord our God is in all things

things for which we call upon him? Let us do honour to God, to expreſs the homage and duty of us his Servants, to acknowledge his ſupream dominion, to give him thanks and worſhip, to beg pardon, and pray for bleſſings, and ſupply of all our needs. Let us go, O my Soul, and declare before Angels and Men, that we are Chriſtians indeed, and mean to live and die in his holy Religion. And let us now take ſhame to our ſelves, that we have at any time lived ſo as to contradict our Belief, but let us fully reſolve to love him better and better by coming to his Table! he hath invited thee, he expects thee, he loves to ſee thee there, and will make thee know that he loves thee, and delights to do thee good. Raiſe up thy ſelf, O faithful Soul, and love that chief good, in whom are all goods, without whom there is no other true good. Why ſhould we forſake the Fountain, and follow the Current; but the Fountain is ſtill in God; let

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us come to the Holy Sacrament, and we ſhall find the Fountain. O let us ask of our Lord Jeſus, and he will give us living water, ſpringing up into everlaſting life: *This is life eternal to know and acknowledge thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*; and therefore if thou canſt confeſs with thy mouth the Lord Jeſus, and believe in thy heart, that God raiſed him from the dead, thou ſhalt be ſaved. O give thanks therefore unto the Lord, for he is gracious, for his mercy endureth for ever, and let us ſay with a great joy, Lo, I come to thy Table according to thy Command.

St. John 4. 14.

Repair to the Prayers of the Church, or obſerve the Directions, pa. 13.

A Prayer on Wedneſday *Morning. Of Confeſſion of ſins to God, before the receiving the Holy Sacrament.*

O Almighty God, I thy poor ſinful Creature, full of anguiſh and

and confusion for my Offences against thy Majesty, I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy Purity; for my sins are more in number than the hairs upon my Head, and my Heart hath failed me.

Lord be merciful to me a sinner.

I have not lived according to thy Will, but in the Vanity of my own Thoughts, in contempt of thy holy Word and Commandments: I have not loved thee, my God, with all my Heart, not feared thee with all my Soul, nor served thee with all my might, nor loved my Neighbour as my self.

Lord be merciful to me a sinner.

I have been negligent in performance of my Charge, idle in doing my Duties in thy holy Sacraments and Exercises of Religion, indevout in my Prayers, weary of their length.

Lord be merciful to me a sinner.

I have

I have provoked thy wrath againſt me, by accuſtoming my ſelf to do the work of the Fleſh, and rejecting the good motions of thy Spirit. Wo unto me, rebellious wretch thot I have committed theſe wicked Acts againſt thee, ſo loving, ſo good, ſo gracious a God; to the utter deſtruction of my Soul; without thy Mercy in Chriſt Jeſus.

Lord be merciful to me a ſinner.

I have made my ſelf guilty in not depending on my God for a ſupply of my Wants, neglecting to labour, and expecting I ſhould b ſupported in idleneſs, not looking up to thee, O God, for a B'eſſing on my honeſt Endeavours; not having a high eſteem of thee, my God, and not ſubmitting obediently to act thy will.

Lord be merciful to me a ſinner.

I have not with care read thy holy Scripture, and not marking when I do read, but I have followed the Pomps

Pomps and Vanities of this world, and its ſinful cuſtoms, not calling my ſelf daily to account for my ſins.

Lord be merciful to me a ſinner.

O Lord let me not add to that heap of ſins which I ſtand guilty of: I am confounded with the multitude of them, and the horror of their Remembrance; but give me grace, O Lord, to paſs this week, and the reſt of my Life innocently, that neither in Thought, Word or Deed, any Offence may pollute my Soul. I acknowledge, O Lord, that I am vile, but yet redeemed with thy precious Blood, I have been dead in Treſpaſſes and Sins, but thou art my Reſurrection and my Life. Thou, O Lord, loveſt to ſhew mercy; Thou that ſparedſt thy ſervant *Peter*, that denied thee thrice; thou that didſt caſt ſeven Devils out of *Mary Magdalen*, and didſt not condemn the Woman taken in Adultery, and didſt bear the Convert Thief from the Croſs to the

the Joys of Paradiſe. Behold me, O Lord, a fit Object for thy Pity, my ſins are ſo great and many, that to forgive me, will be an Act of glorious Mercy; let thy holy Spirit lead me from the Errours of my ways into the Paths of Righteouſneſs, to great Degrees of Repentance, and through all the Parts of a holy Life to a Godly and holy Death; Grant this, O bleſſed Jeſus, for thy Mercies, and for thy Pity ſake, *Amen.*

O Lord God, into thy hands I commit my Body, Soul, and Spirit; my Thoughts, Words, and Works; all that I am, all that I have, deſiring wholly to be thine. O my God, gracious and merciful, accept me in thy beloved Jeſus Chriſt, in whom alone thou art well pleaſed, and for his ſake let me not go from before thee without a Bleſſing; a Bleſſing of pardon and peace; a Bleſſing of thy Spirit, and of thy Grace, to come holy to thy Table; a Bleſſing of

of thy Favour, and of thy Love in the Lord Jesus. Thus, Lord, say of me, thou hast blessed me, and that I shall be blessed for ever. *Amen*, *Amen*.

This Prayer may be used on Sacrament days, before the receiving of the holy Sacrament.

Wednesday Meditations in the Evening.

Upon the most Holy Sacrament.

CONsider, that the Devil cannot endure the use of this profitable Sacrament, for he knoweth how much it is of force to attain Blessedness, from whence he for his Pride fell, and he hateth the Sacrament, for in it is represented our Saviours Passion, by Force whereof, he is thrust from the Tyranny which he would exercise upon us, that whereas the holy Sacrament is numbred among the greatest Benefits given to Us of God in this Life

Life, that we do in nothing more avoid the Tokens of Ungratefulneſs, than by often communicating the ſame Benefits. *Do this in remembrance of Me*; Dear Jeſus, I had been undone for ever, but for thee: For thee then, and for thy ſake, what is it which I ſhould not do? As if it were a Benefit to him, when we benefit our ſelves; O Lord, what is it thou wouldeſt now have me to do, for thy deſires are my commands! There is Authority enough in thy Love for me to do what thou ſhalt pleaſe; ſpeak, Lord then, thy ſervant heareth; whatever thy will is, that will I do.

Let us humbly beg of him, his Mighty Grace, to confirm in us our Reſolution, that ſo we may always maintain in our Souls this hope of his pardoning love; ſince thou, O Lord, art ſo forward to do us good, to beſtow thy bleſſings unask't, to die for us, when we deſir'd it not, to inſtitute this Feaſt, which we never expected, to ſend thy Miniſters to call

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us to it. He hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Miniſtry, and preſent in what Sacrament; and we muſt not look for him in the high ways of Ambition and Pride, of Wealth or ſenſual Pleaſures; theſe things are not found in the houſe of his Father, neither may they come near his Dwelling.

But if we ſeek for Chriſt, we ſhall find him in the methods of Vertue and Love, and in the paths of God's Commandments, in the houſes of Prayer, and the Offices of Religion, in the Perſons of the Poor, and in the Retirements of an afflicted Soul; we ſhall find him in holy Reading and pious Meditation, in our Penitential ſorrows, and in our time of trouble, in Pulpits, and upon Altars, in the Word, and in the Sacraments; if we come hither as we ought; we are ſure to find our Beloved, him whom our ſoul longeth after.

Sure

Sure enough Christ is here, let me take the boldness now to ask something of thee. O do not deny me the continuance of thine Almighty Grace. Take not thy holy Spirit from me; but let it be my constant Companion, my Guide, my Helper, my Comforter for ever. Thou thy self hast told us, that (in St. *John* the 10*th*.) *It shall be given to those that ask it.* And that because thou livest, we shall live also: O do not let me lose what thou hast done already, for want of doing some thing more. Perfect that which concerneth me; *Forsake not the works of thy own hands. Hold me up, and I shall be safe: And I will have respect to thy Statutes continually. Order my steps in the World, and let not any iniquity have dominion over me. I intreat thy favour with my whole heart, be merciful unto me according to thy word.*

Psal. 138. 8. & 119. 617. 233. 58.

Now repair unto the publick Service of the Church, if you have opportunity, if not observe the Directions, pag. 13.

A Prayer for Wednesday *Evening, for our Preparation to the Holy Sacrament.*

O Lord Jesus Christ, who, for the Memorial of thy bloody Sacrifice, hast ordained a Sacrament in thy Church, to commemorate thee, and convey and seal to our Souls the benefits of thy blessed Body and Blood; let me give due memory to thy death, in preparing and putting my Soul in order, when I come, that thou mayest accept me and my coming. O Lord, let me not once dare to think of preferring Satan and Sin before Christ and Heaven, so as to keep away from those thy great Mysteries and Mercies, because I am loath to part with any beloved Sin, when a Saviour calls; let not my greatest, and thy vilest Enemies prevail with me to keep away, but make me willing to part with the dearest bosom corruptions, that I may partake of thy heavenly Benediction; let not any Blessings that thou

haſt beſtowed upon us in earthly things, make us to forget the dependance we have upon thee for them; or the great need we have of thy heavenly mercy; and make us always to eſteem it our greateſt honour, to honour and ſerve thee, and to enjoy thy favour: O let not my ſins, though great and many, affright me from thee, becauſe I am unworthy of thee; but let the humble ſenſe of them drive me to thee, becauſe I have great need of thee, who art the great Phyſitian of our ſouls, whoſe Blood is Balſom for the moſt deadly Wounds, who hath both the skill and will to cure, and to heal the moſt deſperate Diſeaſes of thoſe that with penitent hearts ſeek unto thee for recovery and Relief: Let all my wants drive me unto thee for ſupply, who calleſt not thoſe that are perfect or righteous; but ſayeſt, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.* O Lord, I deliver up my ſelf abſolutely to thy Divine Will, with all my

my heart, desiring and purposing to live in a stedfast Union and Conformity to thy holy Commandments; that I may have no satisfaction, but in a holy Conscience, no Pleasure but in Religion, no joy but in God; and with sincerity and zeal, heartiness and ingenuity, I may follow after Righteousness, and the things that belong unto my Peace, until I shall arrive in the Land of Eternall Peace and Praise, where thou livest and reignest for ever, World without end. *Amen.*

Thursdays Meditations in the Morning.

Upon the most Holy Sacrament.

A Soliloquy.

O Most good and gracious Jesus Thou, before thou shouldest suffer, did bequeath a most excellent

good thing unto thy Children, as a Fatherly Legacy, leaving for us thy moſt ſacred Body to be our meat, and thy moſt precious Blood to be our Drink; O thou true Food of my ſoul! receive me, who am to receive thee; quicken me with thy Spirit, feed me with thy Fleſh, ſatisfie me with thy Blood, and let me receive life from thee, to act and live unto thee: O my Lord, give me an heart that I may think on thee, a mind that I may love thee, a ſoul that I may remember thee, and underſtanding to know thee, and Reaſon always to ſtick faſt unto thee; Let me find thee, O my hearts deſire; Let me hold thee whom my ſoul doth love: O Life, for whom all things live! O Life which giveſt me life by which I live, without which I die, O my Lord, let me renew this life of mine in thy Holy Sacrament, without which I periſh! Were may I find Thee but here? O that I may faint in my ſelf, and depend on Thee: O my Love,

be

be thou nigh in my mind, nigh in my heart, and nigh to aid me, for I languish through love, for without thee, alas, I die! but when I think on thee, I revive again. O Lord, let me love Thee, because thou first didst love me; for he loveth thee too little, who loveth any thing besides thee, except he love it for thy sake: for I despise whatsoever is in this World, in respect of thy sweetness, and the Glory of thine House, which I have loved. Where shall I get Words to express the signs of thy singular great love towards me, through thy infinite benefits, wherewith from the beginning thou hast nourished me; besides the benefit of Creation, when at the beginning thou madest me of nothing after thine own Image, in magnifying and exalting me above all those Creatures, which thou hadst made; and making me glorious with the light of thy countenance, wherewithal thou hast sealed the uppermost seat of mine heart, thereby sever-

ring me both from inſenſible things, and alſo from Bruit Beaſts, which have no reaſon, and abaſing me but a little beneath Angels; O let me go to thy holy Table; and as ſoon as I have taſted, ſay as St, *Peter*, *Maſter, it is good for us to be here*; if thou wilt let us make here three Tabernacles; here let us abide ſtill, and enjoy thy contemplation, for we lack nothing now; it ſufficeth us, Lord, that we ſee thee; it ſufficeth me to be ſatisfied with ſo unſpeakable ſweetneſs. O! bleſſed ſhould I be, were I once admitted to behold thy brightneſs: who can ſhew me ſuch favour, O Lord! thou mayſt permit me to come thereunto. I know, Lord, I know, and acknowledge that I am unworthy to enter under thy Roof, yet for the honour of thy Name, accept of thy Servant, which putteth his truſt in thee; but how ſhall I enter into thy Sanctuary to conſider thy power, unleſs thou open unto me? For doubtleſs, O Lord our God, we ſilly Worms

and

and Clay are unable to enter into the houſe of thine Eternity, unleſs thou (who of nothing haſt Created all things) do guide us in; O, that I may cry after God, even the living God: that I may watch for thee more than they that watch for the Morning; and my Soul may follow hard after thee: O that the Words of thy mouth may be ſweeter to me than the hony, or the hony-comb; that I may delight my ſelf in thy Commandments, which I have loved. (*This may be uſed on Sacrament days.*)

Repair to the Prayers of the Church or obſerve the Directions; pag. 13.

A Prayer on Thurſday *Morning for the Preparation to the Sacrament.*

O Moſt Holy and Heavenly God and Father, which by the Immortal Seed of thy Word, haſt begotten us to be thy Children, and with the ſame (as with Milk) doſt nouriſh us purely as new born Babes, as alſo

with Divine Myſteries of thy Holy Sacrament (as by a viſible word) doſt confirm and ſtrengthen us in Faith, and Righteouſneſs, and having ſo Adopted us into thy Family, continually feedeſt and nouriſheſt us unto Eternal Life: how ſhall I ſufficiently praiſe my God, or love and ſerve my Lord, who delivered me, when I deſerved to periſh eternally? For I have been proud and covetous, and hating wiſe Counſels, and ſoon weary of the offices of a holy Religion. I cannot give an account of my Time. I am ſo vile that I cannot expreſs it: I have been ſo ungrateful, ſo fooliſh, ſo unreaſonable, that I have put my own eyes out, that I might with confidence and without fear, ſin againſt ſo good a God, ſo gracious a Father; I confeſs to thee, O God, what thou knoweſt already; But I confeſs it to manifeſt thy juſtice, and to glorifie thy mercy who haſt ſpared me ſo long: Thou haſt concluded all under ſin, that Thou mighteſt have mercy upon all:

Look

Look upon me, O God, and have pity on me, lying in my Blood and misery, my shame, and in my sins, in the shadow of Death, and in the Gates of Hell. But yet, O God, thou art the healer of our breaches, and I must not despair; and I am sure thy goodness is infinite. O let the cry of thy Sons Blood, who offers an Eternal Sacrifice to thee, speak on my behalf, and speak better things than the Blood of *Abel*; let me love and serve thee uprightly and eternally, for thy infinite love in Jesus Christ our Lord, *Amen.*

Thursdays Meditations in the Evening.

Upon the most Holy Sacrament.

NOW before the Feast of the Passover, Jesus knew that his hour was come, that he should depart out of this World unto the Father, having loved his own *St. John* 13. 1.

which were in the World, he loved them unto the end. The humility of this our Lord was loving and diligent, doing all this Work by his ſelf alone, without the help of any other, in ſign and token of his love; for he himſelf put off his Garment, Girded himſelf, put Water into a Baſon, bore it to the place where the Diſciples ſate, proſtrated himſelf, and waſhed, not their hands, but their dirty feet; and ſo himſelf lovingly wiped them with the Towel wherewith he was girded, pleaſing and contenting himſelf to do all theſe things in his own Perſon; Teaching me herein to exerciſe the works of Humility and Charity in mine own perſon, rejoycing more to do them my ſelf, than to command them to be done by others; and performing every humble work, without mixture or note of boaſting.

Let us conſider that which paſſed between Chriſt our Lord and S. *Peter*, when he came to waſh his feet, *Peter* ſtanding aſtoniſhing at the humility of his

his Lord and Maſter, ſaid, *Lord doſt thou waſh my feet!* in which words he diſcovered a lively Faith of the Excellency of Chriſt our Lord, and of his own baſeneſs, and of the baſeneſs of that work: Thus the Holy Jeſus lays every thing aſide, that he may ſerve his Servant with thoſe hands which gave ſight to the Blind, health to the Sick, and life to the Dead. I (Lord) ought to ſerve thee, and to waſh thy feet: Nor do I eſteem my ſelf worthy to do this work, and wilt thou waſh my feet; hence will I learn to think highly of Jeſus Chriſt, and very baſely of my ſelf: I will draw acts of Admiration, of thankſgiving, and Imitation.

O moſt good and gracious Jeſus, thou coming to the Garden of Olives, began'ſt to fear, and to be heavy; whereupon thou ſaidſt to thy Diſciples, my ſoul is ſorrowful unto Death, and he was withdrawn from them about a ſtones caſt, and kneeling down, and praying, ſaying, *Father*, &c.

Whence

Whence is this, that in a cold Night when others are crowding to the fire, my Lord is ſweating in the open Air? what ſweat is this which flows in ſuch abundance from his bleſſed Body, ſo that is runs and trickles down to the ground, Drops or Clods of Blood? Whence is it? We may ſoon know, it is our ſin cauſed this Bloodſhed; our guilt, this Sweat: *Adam* ſinned in a Garden, Chriſt there ſweat for it; his Day-Luſt made this Night-Sweat; that we might not burn in Hell, he ſuffers his horrid Agony for a time, that we ſhould not endure a helliſh and worſe extremity for ever; did he thus ſweat for anothers guilt, and ſhall I not bleed for my own? If inſtead of the pains of Repentance, I take pleaſure in ſin, will not this coſt me my life? Yes, but for my comfort, if I be contrite, and by that put into a great Agony of Spirit, I may come out, and muſt hope I may by the Virtue, and under the conduct of this Agony of Jeſus Chriſt.

Let

Let us dwell in love, and we ſhall be happy; for ſee how our Lord would engage thee by theſe Bonds in which thou art going to tie thy ſelf to love the Lord thy God with all thy heart, and thy Neighbour as thy ſelf. Let us go then and wait upon him, and ſhew him the love that we bear unto him. Be not diſcouraged, for when the Wicked forſakes his way, and the Unrighteous man his thoughts, he himſelf hath ſaid, that he will have mercy upon him. Let us give him thanks even for this good mind? which he hath put into us, and for all the hope we have, that he will continue it to Eternal Life.

Now repair unto the Publick Service of the Church, if you have opportunity, if not, obſerve the Directions, pag. 13.

A Soliloquy, or preparatory Prayer for Thurſday *Evening, in preparation to the Holy Sacrament.*

O Infinite Humility, what ſhall I render unto thee, for the favours which thou haſt done me! Grant me this thy meekneſs and loving Gentleneſs, to the end that I may find Grace before thee, whom the Prayer of the humble and meek hath always pleaſed: Command me (Lord) what thou wilt, helping me with thy Grace, duely to accompliſh what thou commandeſt. O Saviour of the world, I confeſs that I am foul and defiled with innumerable ſins, whereof I cannot waſh my ſelf, for to ſin was mine, but to pardon them is thine; wherefore once more waſh me from mine iniquity, and cleanſe me from my ſin, and after thou haſt once waſht me, waſh me yet once more, that I may come holy to thy Table, to the end I may have a greater

ter part with thee, with more ſecurity never to loſe it. And ſith thou (Lord) deſireſt ſo much to eat the laſt Supper with thy Diſciples. I alſo deſire earneſtly to eat the ſame with thee, O King of Heaven, who ſtandeſt at the door of our hearts knocking, deſiring vehemently that thy Voice may be heard, and that the Gate may be opened, that entring into us, thou mayeſt ſup with us, and we with thee: Come (Lord) into my Houſe, for I ſet the Gate open unto thee, and with an exceeding deſire, deſire thy coming, that I may be partaker of this thy Supper. My Soul thirſteth for thee, O Jeſus, O that I might ſee the joy that I ſo deſire: O that I were ſatisfied with the preſence of thy Glory, for which I do hunger and thirſt, that where thou art there I may be alſo beholding thy face in Glory, O bleſſed Saviour and Redeemer, Jeſus, *Amen.*

Fridays

Fridays Meditations in the Morning.

Upon the Paſſion of Jeſus Chriſt.

I Will conſider the Innocency of our Lord Jeſus Chriſt, who ſuffered for our ſins, who was moſt innocent without all ſpot of ſin, moſt Holy, full of all Graces and Virtues, moſt wiſe, and moſt diſcreet; in whom were contained the Spiritual Treaſures of the Wiſdom of God, and of his Divine Spirit, in doing good to all; who employed his whole life in doing of good (as St. *Peter* ſaith) and healing all ſuch as were oppreſſed with the Devil, gave ſight to the Blind, cleanſed the Leapers, cured the Sick, and raiſed the Dead, and has opened unto us the Gates of Heaven. O the infinite Charity of this our Lord, in giving himſelf to all! He is my Father,

ther, my Maſter, my Phyſician, my Redeemer, my Creator, my Benefactor, Eſpouſe of my ſoul, my God, and my All in All. And how a little before his Paſſion, he made himſelf my meat and my drink, to enter within me; for which cauſe I am to hold his pains as mine own, ſith he, who ſuffered them, is ſo much mine, and beareth to me ſo great a love.

The Soliloquy.

O Moſt bountiful Redeemer, how well doſt thou pay our Debts with thine own Pains; O that I could find out and comprehend the length, and the breadth, the height and the depth of the Charity of Jeſus; O that I could enter into his inflamed heart, and ſee the Furnace of that Infinite Fire, that burneth therein, and melt in thoſe flames; that iſſuing forth full of love, I might love as I am loved, and to ſuffer with love for him, who ſuffered for me with ſo great love:

From

From his interiour love burſt forth ſuch exteriour ſigns and demonſtrations as were ſufficient to mollifie a heart more frozen than Ice it ſelf, and more hard than any Marble.

LET us now joyn together the penitent ſinner, and the devout Saint, in this one Exhortation; That they approach the Table of the Lord with a ſecret affection of Soul; and that being raiſed by Faith, and enlarged by Prayer, in this Conſideration, That their ſins have been the cauſe of Chriſt's ſufferings. The Jews cryed out of Chriſt, *Crucifie him*, *Crucifie him*. Such was the greatneſs of their malice, that (if poſſible) they would have had him twice crucified; but yet, is not their deſire too unhappily fulfilled; They crucified him once with their hands, and We, even We crucified him again by our ſins; who art thou then that comeſt to Chriſt without flouds of Tears, when he comes to us in ſtreams of Blood? who

can

can meditate on his wounded Body, without a wounded ſoul? Or view his pierced Side, without a pierced Heart; in which our Saviour gives us our true Devotions, beſpeaking us as well as the Daughters of *Jeruſalem*, weep not for me, but for your ſelves; weep not for me or my ſufferings, in a fruitleſs compaſſion; but weep for your ſelves, and your ſins in a hearty Contrition. O let our Hearts be raiſed by Faith, that ſo whatſoever is our affliction and pain, we may find an healing Vertue in the Blood of Chriſt, which is this Sacramental Adminiſtration; that ſo for every ſinful diſtemper in us, we may receive an healing Vertue from Chriſt; having our Remiſſion of Sins, and our Peace of Conſcience confirmed unto our ſouls by his bleſſed Sacrament, as the Seal of Grace, and the pledge of Glory.

Now repair unto the publick Service of the Church, if you have opportunity, if not, obſerve the Directions, pag. 13.

Con-

Confeſſion of ſins out of the Holy Bible, for Friday *Morning.*

I Confeſs, O Lord,

That I was ſhaped in wickedneſs, and in ſin my Mother conceived me, *Pſal.* 51. 5.

That my heart is rebellious, like a ſtarting Bow. *Hoſ.* 7. 16.

That I am of polluted lips, *Eſ.* 6. 5.

That my Tongue talketh nothing but Vanity, *Pſal.* 114. 11.

That mine eyes are evil, prone to luſt, St. *Mark* 7. 22.

That my hands are ſlow to good, *Heb.* 12.

That my feet are ſwift to evil, *v* 12.

I have ſinned againſt thee, O Lord, and in thy ſight, not fearing thy Majeſty, *Rom.* 3. 15.

Eſa. 57. 8. *Pſal.* 25. 11. My ſins are, O Lord, in quantity large, and of a great ſize, of long continuance.

Jer. 3. *Pſal.* 40. 2. *Ezek.* 1. 3. Like a burden of Lead, many in number, more than the hairs of my head, and

and I gaining nothing thereby.

Not being aſhamed, *Gal.* 2. 18.

Knowing it to be ſin, *James* 4. 17.

I reap the fruit of my fooliſhneſs; for what fruit have I in thoſe things whereof I am aſhamed, *Rom.* 6. 21.

My days are conſumed in vanity, and my years in the bitterneſs of my Soul.

And now there is no health in my Fleſh, becauſe of thy diſpleaſure, neither is there any reſt in my bones, by reaſon of my ſin.

And what ſhall I now ſay, or wherein ſhall I open my mouth, what ſhall I anſwer, ſeeing I have done theſe things?

Out of the deap have I called to thee, O Lord: Lord hear my voice. *Pſal.* 130.

If thou, Lord, ſhouldſt be extream to mark what is done amiſs, O Lord, who may abid it?

Enter not into judgment with thy Servant, O Lord, for in thy ſight ſhall no man living be juſtified.

Behold, O Lord, though I have ſinned

ſinned, yet I humble my ſelf under thy mighty hand, I am thine, O ſave me.

Spare the humble and contrite, for behold I judge my ſelf.

O taſte and ſee how gracious the Lord is; bleſſed is the man that truſteth in him.

For thy mercies, O Lord, are ſweet, comfortable, better than life.

Come vnto me all ye that labour, and are heavy laden, and I will give you reſt.

I come not to judge the world, but to ſave it.

Wherefore in the multitude of the ſorrows that are in my heart, thy comforts, O Lord, have refreſhed my ſoul.

Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.

My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.

O Lord, be thou ſo to me for ever, Amen.

A Prayer on Friday *Morning. Of Confeſſion of ſins to God, before the* Holy Sacrament.

O Moſt glorious, and moſt gracious Lord God, who art the ſearcher of hearts, the lover of ſouls, and the preſerver of men; before thee (O holy Lord) I here preſent my ſelf polluted. Oh, do thou make me a penitent ſinner; polluted I am, and loathſome in the ſight of mine own Corruption, * wherefore ſee, O thou great and glorious, O thou juſt and Righteous Judge, O ſee; I here proſtrate my ſelf at the Bar of thy Juſtice, not knowing what to anſwer thee, my Conſcience witneſſeth againſt me, and thy Law condemns me; who? Oh, who ſhall plead for me? Oh! wilt not thou, bleſſed Jeſus, my ſurety, my Saviour, wilt not thou undertake my cauſe, who art my Advocate? Wilt not thou procure

* *Here name your particular Sins.*

cure my pardon, who art my Mediator? O bleſſed Jeſus! be now my Jeſus; and ſeeing thou art able to ſave unto the uttermoſt all that come unto God by thee: O plant in my heart gentleneſs and patience, a meek and long ſuffering Spirit, that I may never be tranſported with violent Anger; never be diſordered by peeviſhneſs, never think thoughts of Revenge; but may with Meekneſs receive all injuries that ſhall be done to me, and patiently bear every croſs accident, and with charity may return bleſſing for curſing, good for evil, kind Words for foul reproaches: that living all my days with meekneſs and charity; keeping peace with all men, and loving my Neighbour as my ſelf, and Thee, O ſweet Jeſus, more than my ſelf, and more than all the World, I may at laſt come into the Regions of Peace and Eternal Charity, where thou liveſt, who loveth all men, and wouldſt have none to periſh, but all Men

to

to be ſaved through Thee, O moſt merciful Saviour and Redeemer Jeſus, *Amen.*

A Prayer out the Pſalms.

O Lord God Almighty, and King of Eternal Glory, who doſt acknowledge him to be a bleſſed Man, that abhorreth the way of ſinners, and doth meditate in thy Law Day and Night; Teach thou me, a wretched ſinner, faithfully to ſerve Thee with fear and trembling of Heart, and ſeeing with all humility of heart I do call unto thee with my Voice, hear me, have mercy upon me, and ſo hearken unto my Prayer; keep me as the Apple of thine Eye, hide me under the ſhadow of thy wings, becauſe thou art my ſtrength, my Rock, and my Refuge: Cleanſe me from my ſecret faults, and keep thy ſervant from preſumptuous ſins: O remember not the ſins of my Youth, but ſend me help from thy Sanctuary, and give me mine hearts deſire, and ſo truſting in Thee,

let me never be confounded, but forgive the punishment of my sin. Let thy mercy, O Lord, be upon me, as I trust in thee, and delivering me out of all my fears, say unto my soul, I am thy salvation, that I may go into thy Glorious House, for thou art the God of my strength; Let not my steps go out of thy paths, that I may love Righteousness, and hate Iniquity. Teach me, O Lord, the way of thy Statutes, and I shall keep them unto the end; give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole heart, make me to go in the Path of thy Commandments, for therein do I delight for ever. *Amen.*

A Prayer.

O Blessed Jesus, the Lord of Life Prince of Glory, and Captain of our salvation, who hast vanquish Satan, and all the Powers of darkness O give Victory to my languishing soul in her spiritual Conflict: Gui

me with thy Counſels, ſuſtain me with thy Grace, refreſh me with thy Comforts, preſerve me in thy Love, and crown me with thy Glory. O Jeſus, grant, I beſeech thee, that ſo long as I am in the darkneſs of this miſty Deſart, that the eyes of my mind may behold and contemplate the moſt ſhining Light and Brightneſs of thee, O God, and that I may always praiſe thee for ever and ever. *Amen.*

Fridays Meditations in the Evening.

Upon the Paſſion of Jeſus Chriſt.

THIS is one of the higheſt manners of meditating, that is upon the Holy Paſſion of our Saviour; the which conſideration ſerves to encourage us to endeavour our ſelves to imitate ſome part of that which is there repreſented unto us: For it is manifeſt that all the perfection of a

Christians Life consisteth in imitation, and following of the Vertues of our Saviour Christ, whereunto the Apostle St. *Peter* exhorteth us, saying, Christ suffered for us, leaving unto us an example, that we should follow his foot-steps, who when he was evil spoken of, did not speak evil again; and when he was tormented, did not threaten them, but delivered himself unto him that did most unjustly condemn him; he suffered his Pains without any manner of ease or consolation: He shut up from himself all the Gates, whereby any manner of ease or consolation might come unto him, either from Heaven or from Earth; insomuch that he was content to be forsaken, not only of his Disciples and Friends, but also of his own Father, and of himself also; and therefore he said in the *Psalm*, I am become as a man destitute of all help: I am left among the dead. This is that forsaking, which our Saviour signified upon the Cross, when

1 *Pet.* 2. 21.

when he said, *my God, my God, why hast thou forsaken me?* For (as concerning the Bond of Union,) the Divine Nature never forsook the Humane Nature, which it had once taken; yet as touching the consolation and ease of the pain and torments, he did wholly forsake the same: And therefore we see that the Martyrs, when they went to suffer death, shewed themselves very courageous, merry and joyful, but our Saviour being the very Fountain of Grace and of strength (through whose Vertue the Martyrs had such force and courage, to be able to do that which they did) trembled and sweat even very drops of Blood, when he went to suffer pains and torments for us: For in the Martyrs the Vertue of Charity, which redounded into their Souls, caused them to have very great courage and joy; but in our Saviour Christ, both these and all other Influences were by special Miracles suspended, that so he might drink the Cup of his most bitter pains, pure and with-

out mixture of any manner of eaſe or conſolation.

Conſider therefore firſt of all, that ſo profound Humility, wherewith the moſt High and only begotten Son of Almighty God vouchſafed to be contemned, and leſs eſteemed than *Barabbas*, and to be crucified upon a Croſs between two Thieves, as though he had been a Captain, and a Ring leader of Malefactors.

Conſider his ſo wonderful patience in the midſt of ſo many reproachful Injuries and Torments, and withal his paſſing great Magnanimity, in that he offered himſelf ſo willingly into the hands of his Enemies, and to ſuffer the greateſt pains and conflicts that ever were ſuffered in this World.

Conſider his moſt fervent Charity, which paſſeth all underſtanding, by the which only he was moved to offer himſelf in ſacrifice for the ſins of the World, and to ſuffer Death, that he might give life not only to his Friends but alſo to his Enemies, even to thoſe very

very persons that shed his most precious blood.

Consider his most abundant mercy, which extended it self so far forth, as to take upon him all the miseries and Debts of the World; and to make satisfaction for them, as if they had been peculiarly his own Debts.

Consider that so perfect obedience which he used towards his Father, whom he obeyed unto death, even to the death of the Cross; where finally bowing down his head, he offered up unto him his most holy Soul, giving us thereby to understand, that the work of his obedience was then perfectly fulfilled: Let us do as our Saviour himself commanded us; St. *John* 13. 15. I have given you an Example, that as I have done, so should you do likewise.

O Lord Jesus receive my Spirit; O my life, take my Soul; my Joy, draw my heart unto Thee; mine *Head*, direct me: Light of mine Eyes, enlighten me; O *Out of the Bible.*

my Comfort, rejoyce me; my ſweet Food, let me eat thee; O Word of God refreſh me; O Light Eternal, ſhine thou over me, that I may underſtand thee, know thee, and love thee.

Now repair unto the publick Service of the Church, if you have opportunity, if not, obſerve the Directions, pag. 13.

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt. For Friday *Evening.*

Kneeling, ſay,

O Sweet Jeſus, Praiſe, Honour, and Glory be to thee, O Chriſt, who for my ſake haſt vouchſafed to come down from the Boſom of thy Divine Father into this Valley of Miſery, and to be conceived and incarnated, and made Man by the Holy Ghoſt in the moſt chaſte Womb of the Virgin *Mary*.

Chooſe, I beſeech thee, my heart for thy

thy dwelling place; adorn it, repleniſh it with ſpiritual Gifts, and wholly poſſeſs it.

O that I were ſo faſtened unto thee, that I might never depart, or turn away my mind from thee! I adore thee, moſt dear Redeemer, who being Born in the depth of Winter, didſt not refuſe to be ſwadled in poor cloaths, and to be laid in the Manger.

Grant, O Lord, that I may always ſtand in thy ſight, truly humble, and truly poor in Spirit.

O Bleſſed Jeſus, who wouldſt upon the Eighth day, like other Children, be circumciſed, and being yet an Infant, ſhed thy precious Blood.

And for our ſingular comfort wouldſt be called Jeſus, which ſignifieth a Saviour.

O that it would pleaſe thee to admit me (being circumciſed from all bad Thoughts, Words, and Works) into the number of thy Children.

O ſweet Jeſus, whom the wiſe Men, with a devout ſeeking, found by the

direction of a Star, and having found, fell down and worſhipped thee; offering unto thee gifts of Gold, Frankincenſe and Myrrhe.

Grant that I may offer daily unto thee the Gold of bright ſhining Charity, the Frankincenſe of ſweet ſmelling Devotion, and the Myrrhe of perfect Mortification.

O Holy Jeſus, who for our ſakes wouldſt be ſubject to the Law, and to give us an example of Humility, wouldſt be carried to the Temple by thy Mother, and be redeemed with an offering ordained for ſuch as were poor.

Where juſt *Simeon*, and *Ann* the Propheteſs, rejoycing greatly at thy preſence, gave very glorious Teſtimony of thy Dignity.

O that all pride were utterly thrown down in me, *Amen*, *Amen*.

Ejacu-

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt, continued.

O Jeſus, Praiſe, Honour and Glory be to thee, who ſtaying in the Temple, wert for the ſpace of three days, with great grief ſought by thy devout Mother, and at length with great Joy found by her ſitting in the midſt of the Doctors, hearing them, and propoſing Queſtions to them.

Would to God thou wouldſt give and communicate thy ſelf in ſuch ſort unto me, that I might never be ſeparated from thee, norever be deprived of thy comfort.

O Lord, who haſt not diſdained to come to the River of *Jordan*, and entring into it, there to be baptized by thy Servant *John* the Baptiſt.

Who likewiſe for our ſakes abiding amongſt wild Beaſts in the Deſart, and faſting forty days and forty Nights, and perſevering in Prayer,

haſt

haſt permitted thy ſelf to be tempted by Satan.

And overcoming him, haſt been honoured with the Miniſtry, and Service of Angels.

Give me Grace, O Lord, that I may conſtantly perſevere in Prayer, and let no temptation, I beſeech thee, defile me, but rather let Temptations purge me, and joyn, and unite me unto thee, that I might adhere to thee alone, ſo that I may receive from thy Hand chearfully all kind of Adverſity.

Grant that I may embrace all men with chearful love and charity, and readily forgive thoſe that offend me.

O ſweet Jeſus, who coming to *Jeruſalem*, in a meek and gentle manner, didſt ride upon an Aſs; and amidſt the Praiſes which were ſung by the people that came to meet thee, didſt pour forth Tears, bewailing the ruin of the City, and deſtruction of thoſe ingrateful Souls.

Grant that I may never prefer any thing before thee.

O

O my Jeſus, who in *Jeruſalem*, according to the Law, didſt eat the Paſchal Lamb with thy Diſciples, and giving them an Example of Humility and Charity, kneeling upon the ground didſt waſh their Feet, and having waſhed them, didſt wipe them with a Towel.

Would to God this Example might pierce my heart, and utterly throw down in me all pride and loftineſs.

O Jeſus, who with an unſpeckled Charity, haſt inſtituted the Sacrament of thy Body and Blood.

Grant that when I come to that Table of Life, I may with a chaſte affection, ſingular Humility, and purity of heart receive thee.

Grant that thy Word may be truly pleaſing to me, and ſweeter than the *Hony* and the *Hony*-Comb to my Soul.

Who going forth with thy Diſciples beyond the River *Cedron*, didſt enter into a Garden, where thou foreſaweſt thou ſhouldſt be taken.

O that I could utterly forſake my own will, and always love and follow thine!

O Jeſus, who immediately before thy Paſſion didſt begin to fear, to grieve, and to be ſad, taking upon thy ſelf our weakneſs.

Who, falling upon the Ground, prayed unto thy Father, and humbly offeredſt up thy ſelf wholly unto him, ſaying, *Father, thy will be done.*

Grant that I may with a quiet mind receive all things as from thy hands, and that I may find help and aſſiſtance from thee.

O Jeſus, who didſt lovingly kiſs the Traytor *Judas*, coming deceitfully to thee.

Shewing by the calmneſs of thy Countenance, and ſweetneſs of thy Words, that thou didſt love him.

Grant I may ſhew my ſelf loving and mild to all mine Enemies.

That I may pardon them from my heart, howſoever they ſhall offend me.

O

O Jeſus, who did permit thine Enemies moſt furiouſly to lay their Sacrilegious hands upon thee; and being cruelly bound by them, didſt not revenge, but mildly endure the Reproaches, Blaſphemies and Injuries wherewith they did moſt wickedly affront thee.

Who did reſtore, and heal the Ear of *Malchus*, one of thy furious Perſecutors, cut off by St. *Peter* thy Diſciple.

That rendring good for evil, the Riches of thy mercy, and mildneſs might ſhine forth to us.

Grant, I beſeech thee, that the deſire of Revenge may never have place in my heart.

O that thou wouldſt beſtow upon me the Grace of true Patience. *Amen.*

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt, continued.

O Jeſus, who ſufferedſt thy ſelf to be led bound as a Malefactor and

and Thief by a Troop of Souldiers unto *Annas*, and to be presented before him.

O unspeakable mildness of my Redeemer.

Grant, O Lord, that these Examples of thy Vertues may shine in me to my good, and thy everlasting Glory.

St. *Peter*, one of the chief of thy Apostles, thrice denied thee, and yet thou most mercifully lookest upon him, and provokest him to Repentance, and to shed Tears for his offence.

O that it might please thee in like manner to look upon me with that lovely Eye of Mercy.

That with due tears of Repentance, I may bewail my sins past.

And having bewailed them, may not hereafter any more return to them again.

O my Jesus who by the wicked *Jews* was proclaimed guilty of death, and without cause condemned.

That

That by thy unjuſt Condemnation thou mighteſt deliver us from the guilt of our ſins, wherewith we were juſtly attainted.

Grant that I may imitate thy meekneſs and patience.

Grant that I may be truly ſubject to my Superiours, and all Powers over me ordained by thee.

That I may obey my Equals, and love and honour all men.

O my Jeſus, who being ſtripped naked in the Palace, and bound to a Pillar, didſt ſuffer thy naked and immaculate fleſh to be rent with moſt cruel Scourges, that with thy Sores, thou mighteſt heal our Wounds.

That art indeed that living Stone, rejected by Man, but choſen by God.

Grant that *I* may now patiently ſuffer the Scourges of thy fatherly Correction.

For they cloathed thee, the King of Glory, with a Purple Garment for the greater affront.

They

They faſtened upon thy Divine head a Crown of Thorns.

They put into thy hand a Scepter of Reed, and kneeling down in a ſcornful manner, ſaluted thee, ſaying, *Hail King of the Jews.*

Plant, I beſeech thee, in my heart the memory of thy Paſſion.

O Jeſus, who being declared innocent by *Pilate* thy Judge, didſt not refuſe to hear the furious outcries of the *Jews*, by which they demanded that thou ſhould be crucified.

Who being led out with two Thieves, didſt carry thy Croſs with great pain upon thy ſacred and torn Shoulders, and didſt not refuſe to be driven forward, to be urged, and haſtened.

And being weary and breathleſs, didſt languiſh under the burden.

Give me Tears of Devout Compunction, and of *Holy Love*, which may melt my hard heart, and make it grateful unto thee.

That I may love thee alone, and reſt in thee only. Grant

Grant, that with fervent Devotion may embrace all Croſſes, and may humbly follow thee unto Death.

Who having thy Shoulders bruiſed with the weight of the Croſs, didſt at length arrive weary at the place of Execution.

Where Wine mingled with Gall was offered thee to refreſh thee,

Who being naked, didſt not refuſe to be rudely ſtretched out upon the Wood of the Croſs, and cruelly faſtned with Nails upon the ſame.

Grant me, O Lord, that with a faithful and grateful mind I may conſider this thy unſpeakable Charity with which of thine own accord, thou didſt ſtretch forth thine Arms, and willingly offeredſt thy hands and feet to be pierced.

Who didſt hang (thy hands and feet being pierced) three hours upon the ſhameful Wood of the Croſs, and ſhedding in great abundance thy precious Blood, didſt indure unſpeakable Torments throughout thy whole Body.

O ſweet Jeſus, who waſt ſo good even to thoſe that were ſo wicked, that for the very ſame parties who did crucifie thee, thou didſt pray unto thy Father, ſaying, *Father forgive them, for they know not what they do,*

Give me, I beſeech thee, the Grace of true meekneſs and patience, by which I may according to thy Commandment and Example, love mine Enemies.

Who didſt embrace Death; and recommending thy ſelf to thy heavenly Father, bowing down thy venerable Head, yielding up thy Spirit.

Truly, thus giving thy Life up for thy Sheep, thou haſt ſhewed thy ſelf to be a good Shepherd.

Thou didſt die, O the only begotten Son of God! Thou diedſt, O my beloved Saviour, that I might live for ever!

O how great hope, how great confidence have I repoſed in thy death, and in thy Blood!

I glorifie and praiſe thy holy Name ac-

acknowleding my infinite obligations to thee.

O ſweet Jeſus, who being with great lamentation of thy Friends, taken down from the Croſs, wouldſt be anointed with precious Oyntments, was wrapt in Fine-linnen, and buried where no man was buried before.

O Jeſus, praiſe, honour and glory be to thee, O Chriſt, who forty days after thy Reſurrection being expired, didſt glorioufly aſcend into Heaven in the ſight of thy Diſciples, where thou ſitteſt on the right hand of the Father, bleſſed for ever.

O that my Soul might always languiſh on Earth, and aſcend, and aſpire towards Heaven!

And ſeek, and ſavour thoſe things which are above in Heaven, and not thoſe things which are here upon Earth.

O my moſt merciful Lord God, grant that according to thy will, I may ſo innocently paſs the courſe of this miſerable life.

That

That my ſoul departing out of the Priſon of my Body, I may be veſted with thy Merits, and Vertues.

And be received into thy everlaſting Joy;

And with all the Saints, I may bleſs and praiſe thee for ever. *Amen.*

A Prayer for the Preparation to the Holy Sacrament, *for* Friday *Evening.*

O Holy Jeſus; I adore thy Mercies, and thy incomparable Love, who for our ſake didſt ſuffer ſuch horrid and ſad tortures, which cannot be remembred without a ſad compaſſion: Pity me, O Lord, pity me, deareſt God, turn thoſe thy merciful Eyes towards me, O moſt merciful Redeemer; for my ſins are great like unto my Paſſion, full of ſorrow and ſhame, and a burden too great for me to bear; Lord, who haſt done ſo much for me, to purchaſe me

Bleſſings

Bleſſings upon Earth, and an Inheritance in Heaven: Now only ſpeak the Word, and thy ſervant ſhall be whole; let thy Wounds heal me, thy Vertues amend me, thy Death quicken me; and now that I am about to addreſs my ſelf to come to thy Table, O Lord, O that I might have ſuch a ſweet remembrance of thy love, to encourage my hope, to excite me to all my Duty, and put an humble confidence in me, to look up unto thee again for thy Pardon, and for Grace of thy Holy Spirit, to enable me to pleaſe thee better hereafter. Multiply thy Bleſſings upon me, ſweeteſt Jeſus, increaſe in me true Religion, ſincere and actual Devotion in my Prayers, Patience in Troubles, and whatſoever is neceſſary to my Souls health, or conducing to thy Glory, and to ſuch a Bleſſed Union with thee, that I may never more live unto my ſelf, or to the World, but to thee only; and by the refreſhments of an holy Hope, I may be led through the paths of a good life:

life: to the poſſeſſion of thy Kingdom, O bleſſed Jeſus, who liveſt and reigneſt ever one God, World without end. *Amen.*

Saturdays Meditations in the Morning.

Upon the moſt Holy Sacrament,

WHAT a deal of Coſt and pains do we beſtow upon theſe wretched Bodies of ours, only to make them pleaſing and lovely to the Eye of ſome Beholders, as miſerable, perhaps, as our ſelves; and yet when we have done all, we are (it may be) no better than hard-favour'd, and unhandſome creatures, and contemptible in thoſe Eyes from whom we deſired moſt approbation; whatever therefore becomes of the outward man, let it be my care, that my ſoul be veſted with my Lord Jeſus, that I may come holy

holy to thy Table, ſo ſhall I be ſure to be ſafe, rich, amiable here, and hereafter glorious.

It was part of our Saviours charge upon the Mount, *Take no care what to put on*; but it muſt be the main care of our lives, how to put on Chriſt upon our ſouls, that we may with pure hearts come to the Holy Sacrament; when I have once got this on my back, I ſhall ſay, tho in contrary ſenſe, with the Spouſe in the *Canticles*, I have put on my Coat, how ſhall I put it off? I have waſhed my feet, how ſhall I defile them? Now what is more filthy than man conceived and born in ſins? and what is more clean and beautiful than our Saviour Chriſt conceived of the holy Ghoſt? *My well beloved is white, and well coloured* (ſaid the Spouſe) *and choſen out amongſt thouſands*: This moſt ſweet and loving Lord then, that was ſo fair and ſo clean, was content to receive all the ſpots and filthineſs of our ſouls, the pains which our ſins deſerved; and that he might leave our ſouls clean

and free from them, what a wonderful pity and compaſſion was it that moved my Lord to have ſuch a fervent deſire for the cleanneſs of my ſoul, that thou ſhould'ſt with ſo great charge and loſs of thine own Blood, beſtow it upon me.

Bleſſed art thou, O my moſt merciful and loving Lord; all the Angels praiſe thee (O God) for evermore.

Now when the ſolemnity of the holy Euchariſt is celebrated, it is a day when the Sons of God come to preſent themſelves before the Lord, and we may be ſure Satan will alſo come among them, not only to accuſe every unworthy Receiver, but even to tempt the worthieſt that receives, tempt him with wandring and worldly thoughts, with flat and dull affections, yea, it may be with ſpiritual pride, with formal hypocriſie, or impure imaginations; now that we be not entangled in Satans net, we may prevent, by having our eyes ever towards the Lord, our Souls fixt and intent upon Chriſt, in the ſufferings of his Paſſion, the power of his Reſurrection, the

Glory

Glory of his Aſcention, and the Benefit of his Interceſſion, with the enlargements of Contrition, of Faith, of Love, of Prayer and Praiſes. For as often as I think of the Lord's Paſſion, I preſume much of the love of God, and the forgiveneſs of my ſins. He bows down his head to kiſs me. He ſtretches forth his arms to embrace me. He openeth his ſide that I may ſee his heart flaming with love. He is lifted up from the Earth, that I may draw all unto him. O my Lord, draw me to thy Table, that I may admire and love thee, let me go with the forwardeſt affection to teſtifie how much I value thy kindneſs, to profeſs the ſincerity of my faith to thee, and my moſt dutiful love unto thee, and I will render to thee, O my Lord, moſt hearty thanks, that thou wilt admit me to that honour; I will hope in God, for I will yet praiſe him, who is the health of my Countenance, and my God: Bleſſed be God, which hath not turned away my

Prayer, nor his mercy from me.

Repair unto the Prayers of the Church, or obſerve the Directions, pag. 13.

A Prayer on Saturday *Morning to Jeſus Chriſt, for our due receiving of the* Holy Sacrament.

O All ſufficient Saviour, teach me by thy great good Example, obedience and ſubmiſſion to thy Divine Will: I humbly beſeech thee ſo to prepare my ſoul to the due receiving of thy Holy Sacrament worthily, that I may thereby effectually feel, taſte and feed on thee, my Saviour Jeſus Chriſt, that I may by thee have Eternal Life: Pardon (O Lord) pardon my unpreparedneſs to come to ſo Holy and Divine Myſteries; make thy Word and Sacraments always ſo powerful and effectual in my heart, that I may thereby be ſanctified and renewed unto all holy obedience unto thy Will, in the mortification of my ſinful Corruption, renewing

newing of thy perfect Image in me (unto holineſs, righteouſneſs, ſobriety, truth, knowledge, faith and temperance.) O bleſſed Jeſus, by thee let me have acceſs to thy heavenly Father; that by thee he may accept me, who by thee is revealed to me; let thy innocence and patience procure pardon for my uncleanneſs and diſobedience, let thy humility extinguiſh my pride and vanity, thy meekneſs extinguiſh my anger, and thy charity cover the multitude of my ſins, and that thou wilt with the hands of thy mercy, immediately after this life, receive my Soul into everlaſting joy and felicity, there to reign with thee for ever, *Amen.*

Saturdays Meditations in the Evening.

Upon the moſt Holy Sacrament.

O What ſhall I do to have my ſoul wholly poſſeſt with, and inebri-

ated by thee; ſo to enjoy an eternal oblivion of all paſt evils, and the perpetual embraces of thee (my only Good) but by coming to thy holy Communion, and there to ſeal the Promiſes that I have made to thee this Week, and for the future to live more holy and godly; for the time to come ſuffer me (thy juſtice laid aſide) to ſpeak unto thy Mercy, me duſt and aſhes; yet ſuffer me to ſpeak, being it is unto the Mercies of my God I ſpeak, and not to man; ſay unto my ſoul, I am thy ſalvation, but ſay it ſo, as it may hear thee ſay it. Behold the ears of my heart are before thee, open them, and ſay unto my ſoul there, I am thy ſalvation. Then will I haſten after thy alluring voice, and catch faſt hold on thee. O hide not thou thy face from me, let me ſee it though I die, leaſt otherwiſe I die ſo as never to ſee it; the Manſion of my Soul is too narrow to entertain thee; O let it be enlarged by thee, by my coming to thy Table, for it is

very

very ruinous, be thou pleased to repair it? Cleanse me, O Lord, from my secret sins, and from my presumptuous wickedness deliver thy servant. I have confessed (this week) my sins to thee, O my God, and I hope, thou hast forgiven the wickedness of my sin; I do not contend in judgment with thee, for thou art the Truth; for if thou, Lord, shouldest mark iniquities, O Lord, who shall abide it? but the true Mediator, whom in thy secret mercy thou hast manifested to the humble; (and hast also sent him amongst us, that we might by his example learn humility) the Mediator of God and Man, the Man Christ Jesus; And this true Mediator was also made known to the Saints of old; that they, by the Faith of his Passion to come, as we by the Faith of it past, might obtain Salvation. And it was as he was Man, that he was Mediator, but as he was the Word, so he was no middling Person because equal to God; and God

with God, and together with the Holy Spirit, one God: How far haſt thou loved us (O thou good Father) who ſparedſt not thy only Son, but deliveredſt him up for us ungodly? How far haſt thou loved us, for whom he, who thought it not Robbery to be equal to thee, was made ſubject, even to death, even to the death of the Croſs? And therefore do I juſtly repoſe ſtrong hope in thee, that thou wilt heal all my Diſeaſes, being my Jeſus; elſe ſhould I deſpair, for many and great are theſe my Diſeaſes, many and great they are, but greater is the Cure which thou haſt provided, and well might we have imagined thy Word to have been too remote from having any alliance with us, and ſo have deſpaired of our ſelves, had it not thus been made Fleſh, and dwelt amongſt us. That therefore Chriſt died for all, that they who live ſhould not henceforth live unto themſelves, but unto him, who died for them, and roſe again, this is my great delight; and

and ſo often as I can be releaſed from other neceſſary affairs, I repair to this pleaſure of coming to thy Table; neither find I in all theſe things which I run through, and wherein I conſult thee, any place of ſettlement for my ſoul, ſave only in thee; behold, O Lord, I caſt all my care upon thee; let me live, and I will conſider the wonderful things of thy Law. Thou knowſt my ignorance, my infirmities; Teach me, heal me, O Jeſus, in whom are hidden all the Treaſures of Wiſdom and Knowledge; Redeem me with thine own Blood, for I meditate on it, I eat it and drink it at thy Table, and it is communicated to others, and being poor, I deſire to be ſatisfied therewith, amongſt thoſe who eat, and are ſatisfied; and they ſhall praiſe the Lord, that ſeek him.

Now repair unto the Publick Service of the Church, if you have opportunity, if not, obſerve the Directions, Pag. 13.

A Prayer on Saturday *Evening, to Jesus Christ, for our due receiving of the* Holy Sacrament.

O Most sweet Jesus, who to suffer Torments ascendest to *Jerusalem* with so great haste, fill my heart (I beseech thee) with that divine Love, that leaving my slow and idle pace, I may run to meet thee, and so offer up my self wholly to obey and to suffer all thou shalt please to impose or lay upon me. I do renounce all things that are not of thee; whatsoever thou wilt I will, and whatsoever thou wilt not, I forsake, and utterly detest in my Heart: O merciful Jesus, make me to proceed from Vertue to Vertue, until I be grown perfect in thee, in holy Exercises, and vertuous Meditations of thy Death and Passion, in following thine own most holy and blessed Example: the Blood that ran from thy blessed Heart, wash my Soul from all sin and iniquity, that I may

come

come holy to thy Table, and there to dedicate my ſelf again unto thee. I am not worthy, I confeſs, to be ſeen in thy Sacred preſence, but ſince thou haſt wrought in me a will to pleaſe thee in all things, I deſire, that I may humbly appear and profeſs it before thee; and wait upon thee for a power to do according to the purpoſes of my heart; and purchaſe to me thy Grace, faithfully to ſerve thee, O my Lord God, my might, my life, lead me and feed me in this Mortality, and at the hour of death, when I ſhall be accuſed before thee, have mercy upon me; grant me theſe ſupplications, which I have made to thee this Week; and by thy own and only Mediation, purchaſe for me a gracious life, and a bleſſed ending; and after my bodily death, give me everlaſting life, with endleſs bliſs, that I may Reign with thee, for ever and ever, in the World to come, *Amen.*

And now having finiſhed your Weeks Devotions; you have the leſs to do on *Sunday* Morning

ning; nothing but to guard your ſelf more ſtrictly againſt all temptations, that they prevail not upon you: to this purpoſe, riſe by ſix a clock on Sunday Morning, and after your own Morning Prayers, read the Meditations for the day, and then the Prayer before the Communion at home. If time will let you, read the Scripture, or ſome good Book

Then examine the ſtate and temper of your heart; whether it be tender and affectionately diſpoſed to relenting for your ſins with purpoſes againſt them, and Reſolutions for a holy Life, and truſting on God in our Saviour's blood for Pardon, and let us have good Will towards all men, and charity.

Sundays Meditations in the Morning.

Upon the moſt Holy Sacrament.

DOſt thou rightly underſtand, O my Soul, what this great Ordinance means? Behold thou art going to feaſt with that God, who ſtretches out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters

Waters, and makes the Clouds his Chariot, and rideth upon the Wings of the Wind: What, feaſt with ſo Glorious a God! how happy may'ſt thou be, if this Sacrament charms thee into a fervent love to thy dear Redeemer; but how wilt thou eſcape, if thou neglect ſo great Salvation? here is repreſented the greateſt love that ever was vouchſafed to Men: here the Son of God appears all bloody to affright thee from thy ſins: here Chriſt is as it were Crucified before thine Eyes, that, remembring what it was that brought him to his Croſs, thou may'ſt mourn, as one that mourns for his only Son. Here Chriſt appears laden with all the Bleſſings of Heaven: here the everlaſting *Trinity* ſeems to uſe his utmoſt endeavours to perſwade thee into a heavenly Converſation: To thy *Holy* Temple, O my Soul! I am going to renew my Baptiſmal Vow, and to enter into a ſolemn Covenant with God, and faithfully to promiſe him to reſign my

ſelf

ſelf entirely to him, to fall out with him no more, to be faithful to him, to vindicate his Glory, and to live up to thoſe Laws which he hath ſealed with his own Blood: To this end, thou eateſt of his Bread, and drinkeſt of his Wine, and thus thou ſealeſt the Covenant. Doſt not thou remember, O my Soul, how the World was loſt by eating of the forbidden Tree? Behold, by eating of this Tree of Life in this holy Sacrament, thou ſhalt be ſaved for ever.

Draw near therefore, ye contrite Souls, and behold the Lamb of God dying for thoſe ſins for which ye have mourned, (for this Week paſt) removing that Wrath at which ye trembled; let your ſorrow be turned into joy, and your fear into faith and hope; Go and offer up your beſt Praiſes to the Father, who contrived this Glorious Redemption; to the Son who effected it; and to the Holy Ghoſt who gives us the benefit thereof. O the height and length, the depth

depth and breadth of the love of Chriſt! who can ſufficiently admire it, that ſo great a Majeſty ſhould ſtoop ſo low, and ſuffer ſo much, for ſo poor, and ſo evil deſerving Wretches, with purpoſe to advance us to ſo bleſſed a condition.

Though our Merits cannot reach Heaven, yet our Endeavours may, if unfeigned, we cannot climb Heaven in a moment; the way to happineſs is but by degrees, and as our Saviour tells us, it is narrow too. Every Virtue is a ſtep to Eternity, and he is ſo much nearer Heaven, in going to this holy Sacrament. We cannot be too good Proficients in a holy Life, or think that in the ſmalleſt acts of Piety we have enough to carry us to happineſs; and he that either believes, or loves his Saviour, cannot think he ſtrives too much to live well; 'tis not a few times coming to this Table, but a conſtant Progreſs that mounts us thither. O! how bad is he that thinks himſelf too good to be made better.

The

The Promiſes of thy Glory are infinite, O Lord, and yet how careleſly do we embrace them; thou haſt ſhewn us the way unto thy ſelf, and yet we are not only unwilling, but even weary of walking to thee. Alas, are the joys of thy Kingdom not worth the coming to? Can we think to climb up unto thy Throne by a lame and idle Devotion? how nimbly do we purſue the Vanities of the World, but pretend a faintneſs in thy ſervice? We can run after the periſhing Concernments of this Life, but make little or no progreſs in coming to thy holy Table: quicken us, O Lord, and make us more earneſt and zealous in thy Service; and as thou haſt ſent thy Son to bring us to thy ſelf, do thou likewiſe ſend thy holy Spirit to ſanctifie us for thy ſelf; and then we, who of our ſelves can ſcarce move unto thine Altar, will by the aſſiſtance of thy Grace run the way of thy Commandments.

But why ſo backward, O my Soul,

to

to come to thy Table of the Lord, where thou may'ſt drink Wine and Milk without Money, and without Price; Where thou may'ſt be ſatisfied as with Marrow and Fatneſs, and eat of the living bread, whereof, whoever eats, ſhall live for ever? haſt thou forgot the peremptory Command of Chriſt, *Do this in remembrance of me?* Is this remembring thy deareſt Friend to think of him ſolemnly but once or twice a year, ſhouldſt thou not remember him as often as thou haſt an opportunity? ſhould thy Saviour remember thee no oftener than thou doſt his Death and Paſſion, how fearful would thy Condition be? Canſt thou repreſent his love too often to thy mind and affections? Let us this day remember our ſins that brought him to the Croſs: art thou afraid of thinking too much of his love, and conſequently of being too Religious? art thou afraid of being too much enamoured with this Jeſus? Art thou afraid, that the ſight of this broken body

will

will break thy heart too much? Art thou afraid that the ſight of his effuſed Blood will make thee pour out too many Tears, and Prayers, and Praiſes of his love? Conſidering how dull, how dead thou art, thou hadſt need come frequently to the Sacrament to have thy affections ſupplied, and ſoftned with his precious blood; art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy Charity, too often? The oftner thou doſt reſort to this bleſſed Communion, the greater will be thy acquaintance with thy beſt of Friends; no perſons more welcome at this Table, than the humble and broken hearted; and none meet with more favourable reception than the poor in Spirit; theſe our Crucified Jeſus prays for on the Croſs, Father, forgive them. O come let us go into the *Houſe* of the Lord, and the everlaſting Father will ſay unto us, be of good chear, your ſins, are forgiven you.

A Prayer on Sunday *Morning before the Communion, at home.*

O Bleſſed and Eternal Jeſus, the Lover of our Souls: Who art pleaſed beſt in our love and hearty affection to thee; and wouldſt have us delight our ſelves in the thoughts of thee, who gaveſt thy ſelf a Sacrifice for our ſins; thy Body for our Spiritual Food, thy Blood to nouriſh our Spirits, and to quench the flames of *Hell* and Luſt; who didſt ſo love us, who were thine Enemies, that thou deſiredſt to reconcile us to thee, and becameſt all one with us, that we may live the ſame life, think the ſame thoughts, love the ſame love, and be partakers of thy reſurrection and immortality; but, O Lord, I am aſhamed and bluſh to lift up my Face to thee, for mine iniquities are increaſed over my head, and my Treſpaſſes are grown up even unto *Heaven*. I have wrought all theſe great provocations,

tions, which I have confeſſed this Week, and that in the moſt provoking manner, doing evil with both hands earneſtly, yea, hating to be reform'd, and caſting thy words behind me, quenching thy Spirit within me, which teſtified againſt me, to turn me from my evil way.

Thus, O Lord, I am become out of meaſure ſinful: And ſince I have thus choſen death, I am moſt worthy to take part in it: This, this, O Lord, is in juſtice to be the portion of my Cup: To me belongs nothing but ſhame and confuſion of Face eternally; but to thee, O Lord God, belongeth Mercy and Forgiveneſs, though I have rebelled againſt thee, O remember not my ſins and offences, but according to thy mercy think thou upon me. And now that I am to receive this day the Bleſſed Sacrament of thy precious Body and Blood, O Lord, I beſeech thee, let thy holy Spirit, by thy Sacrament, ſeal unto my Soul, that by the Merits of thy

Death

Death and Paſſion, all my Sins are ſo freely and fully remitted and forgiven, that the Curſe and Judgment, which my ſins have deſerved, may never have power, either to confound me in this life, or to condemn me in the World which is to come. For my ſtedfaſt Faith is, that thou haſt died for my ſins and riſen again for my Juſtification. This I believe, O Lord help my unbelief.

Work in me likewiſe, I beſeech thee, an unfeigned Repentance, that I may heartily bewail my former ſins, and loath them, and ſerve thee henceforth in newneſs of Life; and let my Soul never forget the infinite Love of ſo ſweet a Saviour, that hath laid down his Life to redeem ſo vile a Sinner. And grant, Lord, that having received theſe Seals and Pledges of my Communion with thee, thou maiſt henceforth ſo dwell by thy Spirit in me, and ſo I live by Faith in thee, that I may carefully walk all the days of my life in Godlineſs and Piety towards

wards thee, and in Chriſtian love and Charity towards all my Neighbours: That living in thy fear, I may die in thy favour, and after death be made partaker of eternal life, thro' Jeſus Chriſt my Lord and Saviour, to whom be glory for ever, *Amen.*

Now repair unto the publick Service of the Church, and let no pretence interrupt or take us off from any part of Divine Service.

Having entred into the Church with due reverence, we may at our firſt kneeling down, preſent our ſelves to Almighty God, in one of theſe, or the like ſhort Ejaculations.

LET the words of my Mouth, and the Meditations of my heart be now and ever acceptable in thy ſight, O Lord, my ſtrength and my Redeemer, *Pſal.* 19. 14.

Or,

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to

to come, fit us all for thy ſervice, *Revel.* 4. 8.

Or,

O moſt gracious Lord God, give us grace to make the beſt uſe of our time in thy Houſe; graciouſly accept us all, that come hither to preſent our ſelves, our ſouls, and bodies unto thee, for Jeſus Chriſts ſake, that vouchſafed to preſent himſelf bodily in the Temple for us, in great love and humility.

Meditations upon the Holy Sacrament, for Sunday *Morning: Before the Prayers of the Church; or after, if you have not time before.*

Kneeling ſay,

OH! How does this bleſſed Sacrament add Wings to devout Souls, and wrap them up with S. *Paul* unto the Third Heaven, in an Extaſie of Comtemplation and love! And what ſhall my Soul now lie groveling on the Earth, clogg'd and depreſt with Wordly

Worldly Thoughts with earthly and carnal Affections? No, it may not, it muſt not; Chriſt is riſen, and therefore my heart, my Spirit, that ſhall riſe too, and ſeek thoſe things which are above: Even unto thee, O Lord, my Jeſus, do I lift up my Soul: My Soul; but how ſhall I call it mine, ſeeing it is thine, thine by purchaſe, thine, having bought it with thy Blood; yea, is it not thy Spouſe, whom thou haſt wedded to thy ſelf by thy Spirit through Faith? And is not this holy Sacrament the Marriage Feaſt? If ſo, ſure then, my Jeſus, I was loſt in my ſelf, till found in thee; and therefore my Soul is now, and not till now, truly mine, in being wholly thine; my Soul dwells not on thoſe earthly Symbols, but by them, as by a Ladder, it aſcends, and lifts up it ſelf unto thy heavenly Riches: And thus whilſt my Body feeds on conſecrated Food, Oh, let my Soul be filled with thy conſecrated fulneſs; whilſt my Body taſtes their wholeſome ſweetneſs, let my

my Soul be ſatisfied with thy ſaving goodneſs.

O my Lord, rebuke Satan, and reſtrain all earthly and carnal Affections, that they do not once dare to whiſper a temptation to my Soul, a diſtraction, to my Thoughts, whilſt I am in Communion with thee, in Prayer at thine holy Ordinance: Do thou, O Lord, rule me by thy Grace, Govern me by thy Spirit, defend me by thy Power, and Crown me with thy Salvation.

Thou, Lord, the Preſerver of *Heaven* and Earth, thou openeſt thy hand and ſatisfieſt the deſire of every living thing, O open now thine hand, thy bounty, thy love, and ſatisfie the deſires of my longing Soul, which I here lift up unto thee.

Thou, Lord, giveſt Bread to Man from Earth; thou gaveſt *Manna* to *Iſrael* from *Heaven*; Give, O give thy ſelf unto me in this Sacrament, as the true Bread, the heavenly *Manna*, the life-giving Food of thy Church,

Thou, Lord, art now reigning in *Heaven*, Oh, do thou now alſo ſet up thy Throne in my heart: Thou art exalted in heavenly Glory, O manifeſt thy ſelf in thy gracious Preſence; in thy heavenly Glory thou art the joy of holy Angels and bleſſed Saints; in thy gracious Preſence be thou now the reviving of Devout Souls, and humble Penitents. O my Love, my Joy, my Jeſus, my Lord, be thou preſent with me in thy Sacrament, preſent more than by Inſpiration, and make me preſent with thee, and that more than by Meditation; even lift up my Soul unto thee in a ſpiritual, real, and eternal Communion. Oh, the load of my ſins, the burden of my fleſh is ſo heavy, that I cannot of my ſelf lift up my *Head*, how ſhall I then lift up my Soul? Wherefore, O my Saviour, do thou add thy ſtrength to my weakneſs, thy ſupporting grace to my fainting ſpirit, and then I will run after thee, and lift up not only my hands, but my heart; not only my

my Eyes, but my Soul unto thee: For it is not indeed the Eye, or the Tongue, or the *Hand*, or the Knee, but the Soul, which makes the acceptable ſervice in Prayer and Praiſes unto God: the Devotion of the Soul, that is the very Soul of Devotion: wherefore, that I may preſent my ſelf a living Sacrifice at Chriſt's Table, my beſt part ſhall be my firſt oblation, and therefore in the very preparation and entrance of this ſacred Solemnity, ſee, O ſee, unto thee, O Lord, do I lift up my Soul.

As ſoon as the Sermon is ended, fall upon your Knees, and with all reverence, ſay,

ACcept, O Lord, the Sacrifice of thoſe my Confeſſions, which I have offered unto thee this Week paſt from my Tongue, made and moved by thee to confeſs unto thy Name: And heal thou all my Bones, that they may ſay, O Lord, who is like unto thee? I

am not worthy, O Lord, I am not worthy to come into thy presence, much less to eat at thy Table the Flesh of the sacrificed Lamb: O let the cry of thy Sons blood; who offers an Eternal Sacrifice to thee, speak on my behalf, and speak better things than the blood of *Abel*: For my sins and the *Jews* Crucify'd thee, and where shall I, vile wretch, appear, who have put my Lord to death, and expos'd him to an open shame; where should I appear, but before my Saviour, who died for them that have murder'd him, who hath lov'd them that hated him, who is the Saviour of his Enemies, and the Advocate for sinners, and all that I do need, and all that I can desire! Thus, O my God, I have confessed before thee, (in this Week,) my Sins, and am guilty; and unless thou giveſt me Pardon, it is but just that I perish. But, O Father, grant to me what I have ask'd, even though I deserve it not, and make me to be what thou hast commanded: Give

unto

unto me what thou haſt deſigned for me; enable me for the Reception of thy bleſſed Sacrament, the Work thou haſt enjoyned me to, and bring me to the place which thou haſt prepared for them that love thee: That by thy Mercy, having my Infirmities covered, and my ſincerity accepted, I may at laſt be admitted into the Joy of my Lord, through the Merit of Jeſus Chriſt my bleſſed Saviour and Mediator, *Amen.*

Ejaculations to be uſed before Receiving of the Holy Sacrament.

Kneeling ſay,

O Lord, what is there in Heaven, or what upon Earth, that I would have beſide thee.

Even as the *Hart* doth thirſt after the Fountain of Water, ſo doth my Soul thirſt after thee, O God.

My heart is ready, O God, my heart is ready.

Thou knoweſt, O Lord, that I love thee, and will beſtow my life for thee.

Lord, what wilt thou have me to do!

Grant me to do what thou commandeſt, and command what thou wilt.

Into thy hands, O Lord, I do commend my Spirit.

O Light of mine Eyes.

O my ſecure Refuge.

O Life of my Soul! my Maker, my Redeemer, and my Preſerver.

O Joy of my Soul! when ſhall I love thee with all my heart, with all my ſoul, and with all my might?

When ſhall I enjoy thee?

When ſhall I come and appear before the face of our Lord.

When ſhall I fully pleaſe thee?

I will not let thee go, till thou haſt bleſſed me, my life, my love, my deſire, my delight, my riches, and all my good.

O that I could always ſerve thee!

O that I could perfectly obey thee!

Grant me, O my only love, that I may

may continually reverence, and adore thee.

O bottomleſs Sea of Mercy, pardon me all my ſins and offences.

Permit me not, O my Lord Jeſus, ever to be ſeparated from thee.

Thou only pleaſeſt me, and thee only I deſire.

For thy love I utterly renounce all other Loves.

For thy love, I wholly yield up my ſelf into thy hands.

O all my Glory! O all my Delight! O all my Comfort!

With thy ſelf comfort me, whom nothing elſe can comfort, or ſatisfie.

Bleſſed are they who dwell in thy Houſe, O Lord, they praiſe thee for ever and ever.

Becauſe one day within thy Houſe, is better than a thouſand without.

Holy, holy, holy Lord God of Sabbath, Heaven and Earth are full of the Majeſty of thy Glory.

Teach me, enlighten me, direct me, and aſſiſt me in all things, but

eſpecially at this time, that I may do, or ſay nothing but what is agreeable to thy bleſſed will and pleaſure.

Too late have I known thee, O infinite Goodneſs.

Too late have I loved Thee, O beauty, ſo Ancient, and ſo new.

Thou wert within me, and I went ſeeking thee abroad.

But now, that I have found thee, though late, ſuffer not, good Lord, that I ever leave thee, *Amen, Amen, Amen.*

A ſhort Prayer to be ſaid before the Receiving of the Holy Sacrament.

O Lord our God, how wonderful is the tender love, and the loving kindneſs, which thou in thy ſweet Son haſt beſtowed upon us, miſerable and wretched Sinners: No mans heart is able to conceive it, much leſs any mans Tongue able to expreſs it. And now (O Lord) how is it poſſible for me

me, thy poor ſinful creature, to requite the leaſt part of theſe thy manifold, great, and unſpeakable Mercies; I know and confeſs, that it is not in the power of any mortal man, or Angel to do it. The only thing therefore, that thou requireſt at our hands, is to ſhew our ſelves obedient and thankful towards thee: Which thing although I cannot ſufficiently do; yet Lord, I will endeavour to perform it ſo far forth as I am able, even from the bottom of my heart, and from the very depth of my underſtanding. In token and ſignification whereof, I have at this inſtant addreſſed my ſelf to come to this thy Holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jeſus Chriſt, according to thine Ordinance, and to offer unto thee (as my duty is) the Sacrifice of Praiſe and Thankſgiving, with the reſt of thy Faithful Congregation. Now vouchſafe (good Lord) I humbly beſeech thee, ſo to work in my heart

by thy Grace and holy Spirit, that I may worthily receive theſe heavenly Myſteries, to the reviving and refreſhing of my ſinful Soul, that I may purge out the Old Leaven of my corrupt and wicked nature by hearty and unfeigned Repentance, that I may ſpiritually eat Chriſt his Fleſh, and drink his Blood by a true and a lively Faith, that I may effectually feed upon the merits of his Incarnation, Paſſion, Reſurrection, and Aſcenſion, by vertue of thy ſweet and comfortable promiſes, made unto us in the Word of thy Holy Goſpel; finally that I may be partaker of all the fruits and benefits of that moſt precious and perfect Sacrifice, which he in the Body of his Fleſh offered up once for all upon the Croſs, for the Redemption and Salvation of Mankind, that through a ſtedfaſt and conſtant Faith in him, it may be available as well for me, as for any others, to the obtaining, of free juſtification and righteouſneſs

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in this World, and of Eternal Felicity and Bleſſedneſs in the World to come. Grant this, (O merciful Father) for the love of thy only begotten Son our Lord; Who, having conquered Death, *Hell*, the Devil, and all his power, doth now live and reign in the higheſt *Heavens*, coequal and coeternal with thee and the *Holy* Ghoſt, for ever and ever, *Amen.*

Ejaculations to be uſed before Receiving of the Holy Sacrament, *out of the* Pſalms.

HAve Mercy upon me, O God, after thy great goodneſs, according to the multitude of thy Mercies, do away my Offences.

Waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

For I acknowledge my faults, and my ſin is ever before Thee.

Againſt Thee only have I ſinned, and done this evil in thy ſight, that Thou mighteſt be juſtified in thy ſaying,

ing, and clear when thon art judged.

Thou ſhalt purge me with *Hyſop*, and I will be clean; thou ſhalt waſh me, and I ſhall be whiter than Snow.

Thou ſhalt make me hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoyce.

Turn thy Face from my Sins, and put out all my miſdeeds.

Make me a clean heart, O God, and renew a righ Spirit within me.

Caſt me not away from thy Preſence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and eſtabliſh me with thy free Spirit.

Thou ſhalt open my Lips, O Lord, and my Mouth ſhall ſhew forth thy Praiſe.

St. Matth. Lord, I am not worthy that thou ſhouldſt come under my Roof.

I have ſinned, what ſhall *I* do unto thee, O thou Preſerver of Men.

I will take the Cup of Salvation, and call upon the Name of the Lord: *I* will pay my vows unto him now in the preſence of all his People.

Behold, O Lord, Thy beloved Son, in whom thou art well pleaſed.

*H*earken to the cry of his Blood, which ſpeaketh better things than that of *Abel.*

By his Agony and Bloody Sweat, by his Croſs and Paſſion, Good Lord deliver me.

O Lamb of God, which takeſt away the Sins of the World, grant me thy Peace.

O Lamb of God, which takeſt away the Sins of the World, have Mercy upon me.

Glory be to the Father, &c.

If you have time, while the Prieſt and others are Communicating, Read Wedneſdays, Thurſdays, and *and* Fridays *Meditations.*

Immediately before Receiving.

I Come, Lord Jeſus, *I* come; O take me to Thee, for Thou loveſt me, and haſt prepared a Table for me in the Seat of Love.

O Holy Jeſus, I behold thee ſtretched upon the Croſs, with thy Arms ſpread, ready to embrace and receive all Mankind into thy Boſom.

O bleſſed Jeſus, let the Blood that ran from thy bleſſed Heart, waſh my Soul from all Sin and Iniquity, and purchaſe me Thy Heavenly Grace and Benediction.

O Lamb of God, Thou haſt ſaid, that he that Eateth Thy Fleſh, and Drinketh Thy Blood, hath Eternal Life.

Behold thy Servant O Lord, be it unto me according to thy Word.

Lord I am not worthy thou ſhouldſt come under my Roof; but ſpeak the Word, Lord, and Thy ſervant ſhall be whole.

After

After Receiving of the Bread, Pray.

BLeſſed be the Name of my Gracious and Bleſſed Saviour Jeſus, for giving me Thy Precious Body to be the Food of my Soul; (and grant that what thou haſt given me for Remiſſion of my Sins, may not by my fault become the increaſe of them;) and now, O God, I humbly preſent to Thee my Body and Soul; Do thou make them fit for thy Service; that as I have given my Members to Sin and to Uncleanneſs, ſo I may henceforth walk in Righteouſneſs and Holineſs before thee, all the days of my Life, *Amen*, *Amen.*

Before Receiving of the Cup.

I Will receive the Cup of Salvation, and call upon the Name of our Lord.

O let this Blood of thine purge my Conſcience from dead works to ſerve the living God. Lord

Lord, if thou wilt, thou canſt make me clean: O touch me, and ſay, I will, be thou clean.

After receiving of the Holy Cup, Pray.

IT is finiſhed: Bleſſed be the Name of our Gracious God; Bleſſing, Glory, Praiſe, and Honour, Love and Obedience, Dominion, and Thankſgiving be to him that ſitteth on the Throne, and to the Lamb for ever and ever.

O God, pour down thy Graces upon us, directs our ſteps in thy ways, ſtrengthen us in thy fear, confirme us in thy love, and give us at laſt the inheritance of thy Children, *Amen.*

Lord, now letteſt thou thy Servant depart in peace according to thy Word.

For mine Eyes have ſeen thy Salvation.

Which thou haſt prepared before the Face of all People.

To be a Light to lighten the *Gentiles,*

tiles, and to be the Glory of thy People *Iſrael*.

Glory be to the Father, &c.

As it was in the beginning, &c.

Ejaculations after Receiving of the Holy Sacrament.

Out of the Pſalms.

PRaiſe the Lord, O my Soul, and all that is within me praiſe his holy Name; Praiſe the Lord, O my Soul, and forget not all his benefits.

Which forgiveth all thy Sins, and healeth all thine Infirmities.

Which ſaveth thy life from deſtruction, and crowneth thee with mercy and loving kindneſs.

Which ſatisfieth thy Mouth with good things, making thee young and luſty as an *Eagle*.

The Lord is full of Compaſſion and Mercy, long ſuffering, and of great Goodneſs.

He hath not dealt with us after

our

our ſins, nor rewarded us according to our wickedneſs.

For look how high the *Heaven* is in compariſon of the Earth, ſo great is his Mercy alſo towards them that fear him.

Look how wide alſo the *Eaſt* is from the *Weſt*, ſo far hath he ſet our ſins from us.

Yea, like as a Father pittieth his own Children; even ſo is the Lord merciful unto them that fear him.

I have ſworn, and am ſtedfaſtly purpoſed to keep thy Righteous Judgments.

O hold thou up my goings in thy Path, that my footſteps ſlip not.

O praiſe ye the Lord all his *Hoſts*, ye Servants of his that do his pleaſure.

O ſpeak good of the Lord all ye works of his, in all places of his Dominion: Praiſe thou the Lord, O my Soul.

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

O

O give thanks unto the Lord, for he is gracious; becauſe his Mercy endureth for ever.

Glory to be the Father, &c.

As it was in the beginning, &c.

A Thanſgiving after the Receiving of the Holy Sacrament.

O Lord, thou haſt ſealed to me the Covenant of thy Grace, made to me in and through thy Son, and aſſured me of the forgiveneſs of my ſins, the power of thy Grace, and the enjoyment of thy love, upon the Conditions of Faith and Repentance; and of a new life. O Lord, I humbly crave the daily aſſiſtance and help of thy Grace and heavenly Spirit, that I may not look back to *Sodom* with *Lots* Wife, nor return with the Dog to my old Vomit, but that I may evermore remember the Covenant and Promiſe, which I have now made at thy *Holy* Table, and ſo labour to run forwards in the race of true Vertue and Godlineſs,

Godlineſs, that at the length I may win the Prize, and obtain the Reward. Grant me (O moſt loving and tender Father) never to forget this great love, or ceaſe to remember this dear Lord, but carry the thoughts of him and it, into all my affairs, that they may regulate and direct the actions of my life, to the promoting his *Ho*nour, and expreſſing my acknowledgments of his goodneſs: Thou haſt made me, and fed me, and bleſſed me, and preſerved me, and ſanctified me, that *I* might love thee; and thou wouldſt have me to love thee, that thou maiſt love me for ever. O give me a love to thee, that *I* may love thee as well as ever any of thy Servants loved thee; that ſo at laſt *I* may partake of his Glory, and enjoy the full manifeſtation of his love, through his Merits and Mediation, in his *Hea*venly and everlaſting Kingdom, *Amen.*

Now the God of Peace, that brought

brought again from the dead our Lord Jeſus, that great Shepheard of the Sheep, through the Blood of the Everlaſting Covenant, make us perfect in every good Work to do his Will, working in us that which is well pleaſing in his ſight, through Jeſus Chriſt; to whom be Glory for ever and ever, *Amen.*

Here riſing up, and making thine humble Adoration before the Throne of Glory, ſay,

Hallelujah; Salvation be unto our God, and to the Lamb for ever, *Amen.*

Depart with a glad Heart, and a chearful Countenance.

Thanksgiving, after the Receiving of the Bleſſed Sacrament: At home.

ALmighty and Eternal God, what worthy praiſe can *I* give unto thee, by whoſe Goodneſs *I* was Created, by whoſe Mercy *I* was Redeemed, by whoſe Power *I* am

am preſerved, and by whoſe Grace I hope to be glorified: and for all other thy Bleſſings, and Benefits, which I enjoy both in Soul and Body; and eſpecially for feeding me this Day with the precious Body and Blood of Jeſus Chriſt; I will therefore offer unto Thee the Sacrifice of Praiſe and Thankſgiving, and always praiſe thy Holy Name. O Lord, I heartily repent me of my many ſins, which I have confeſſed to thee this Week paſt, and am heartily ſorry, when I conſider how unprofitably and wickedly I have ſpent my life hitherto: I deſire, O Lord, to amend what is amiſs in me; I earneſtly intreat thee further, that whatſoever is in me vicious, or contrary to thy Bleſſed Will, may by Vertue of this bleſſed Sacrament, be rooted out of me, that my Soul may become a fit Habitation for thy Holy Spirit; let it be to me the Abſolution of my ſins, the Confirmation of my Faith, and the only

only delight of my Soul. What ſhall I return unto thee for all thy Love? What ſhall I give unto my Lord, who hath given himſelf for me? I have given thee my whole ſelf, and now have devoted all the powers of my Soul and Body to thy Service: And I think my ſelf happy, O bleſſed Jeſus, in the choice I have made of thee for my Lord and Maſter. I rejoyce in the diſpoſal I have made of my ſelf to thy Service and Obedience, for a World I would not revoke my Conſent, to be abſolutely Ruled and Governed by thee as long as I live. Grant, O Lord, that I may hereafter faithfully follow and ſerve thee, who haſt at this time ſo lovingly vouchſafed to come to me; and becauſe (through my infirmity) I cannot follow thee as I would, be pleaſed to aſſiſt me with thy power, and draw me after thee, that I may walk in the ſtrength thereof all the days of my life; and at laſt be

brought

brought by thy Merits to that place of Glory where thou doſt reign, together with the Father and the bleſſed Spirit, for ever. *Amen.*

Behold, thou art made whole, ſin no more, leaſt a worſe thing come unto thee, St. *John* 5. 14.

Praiſe the Lord, O my Soul; and all that is within me praiſe his holy Name, *Pſal.* 103.

Praiſe the Lord, O my Soul, and forget not all his benefits.

Which forgiveth all thy ſins, and healeth all thy infirmities.

Which ſaveth thy life from Deſtruction, and crowneth thee with Mercy and loving Kindneſs.

Which ſatisfieth thy Mouth with good things, *&c.*

The Peece of God which paſſeth all Underſtanding, the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt be with me now, and at the Hour of Death, Amen, Amen.

Some

Some

MEDITATIONS

To live well after Receiving the Holy SACRAMENT.

THERE ought to be a ſpecial care of our life after the Holy Sacrament, as well as before, and in Receiving: For tho' a man may come conveniently prepared, yet if we be careleſs, and look not to our Life, after the Duty is done, we may mar all? But Faith teacheth us, that there is another life after this, and that there ſhall be a general Judgment of all our works, and that we ſhall receive either everlaſting Glory for the Good or elſe everlaſting pain for the Evil, but in this our corrupt Age, Chriſtians are found to be very Weak and Feeble in their Faith, and very diſſolute and licentious in their Lives; be-

cauſe they eat not of this Divin
Food ; and therefore in the end the
periſh and die for hunger, as the Pr
phet ſignified, when he ſaid, *Eſa.*
13. Therefore was my People carrie
away into Captivity, becauſe the
had no knowledge of God, and thei
Nobles periſhed for hunger, and th
multitudes of them died for Thirſt
For this cauſe hath the Wiſe Phyſi
cian, our Saviour Chriſt, (who hath
felt the Pulſe of our Weakneſs,) or
dained this moſt Holy and Divine Sa
crament, and for this purpoſe he hath
inſtituted the ſame in form of Meat,
that the very Form, wherein he did
Inſtitute it, might declare unto us
the effect it worketh: And withal the
great need our Souls have of the
ſame. O that Men would underſtand
by this the great neceſſity they have
of this Divine Sacrament: By means
of this Divine Meat, the Soul is uni=
ted to the Spouſe ; by this, the un=
derſtanding is illuminated, the Me=
mory quickened, the Will enamoured,
the

the inward and ſpiritual taſte delighted, Devotion encreaſed, the good motions awaken'd, our weakneſs fortified; and by means of this Divine Meat, we receive ſtrength to aſcend up even to the Hill of Almighty God.

But it is a frequent and foul fault amongſt many, that ſo ſoon as the Sacrament is done, and the Duty ended in publick, they never once look after it more. They leave the Sacramental Diſpoſition and Devotion in the Church, there they ſhake hands with it, and bring not any of it home with them. When the Sacrament is done, all is done with them, ſo they go from it, without any examination at all, it is never once more thought upon. O let it be your care to make up that by after diligence, wherein you were wanting before, alſo be careful and watchful to keep up, and maintain that holy and gracious frame of heart in thee which thou acquireſt in, and bringeſt from the Sacrament with thee. A man when he finds enlarge-

ment, and a gracious diſpoſition of Spirit in that Holy Ordinance, ſhould be of St. *Peter*'s mind, when in the Mount with our Saviour in his Tranſfiguration, Maſter, it is good being here: It is good going to this Holy Sacrament, as often as you can: Let it be your care in holy affection by degrees to come to ſome ſpiritual height, having gotten up to more than an ordinary, and common pitch, our care ſhould be to keep and maintain what we have gotten at the Sacrament; to keep the ſweet meat we bring from this Banquet.

Let us preſently begin to do theſe good works, and perform our Vows, while our hearts are warm with theſe flames, for to morrow we ſhall be leſs able, and perhaps leſs willing, and if we go not forward we ſhall go backward, let us ſadly reflect upon our former back-ſlidings, and that we have the ſame frail Natures; and our Enemies the ſame power, and policy, and greater malice ſtill: And if we can but pray

pray heartily for Grace to be good, it is a great assurance, that we do sincerely desire to be good. And it is the beginning of Grace to wish earnestly for it; Yea, we serve such a good Master as will be pleased, if we do what we can. Let us be doing Acts of Religion and Virtue; that will be pleasant and easie, which was thought difficult, only because we had not tried it; Besides by denying our desires once or twice, we shall perceive how much easier and sweeter it is to deny a Lust, then to satisfie it; and by the success of these first attempts, we shall both give experiment of the Grace received, and have somewhat wherewith to upbraid our Souls afterwards, if we grow remiss.

When we feel our zeal to cool, our Devotion to decay; when we find our selves less sensible of former sins, and when we begin to abate of our watchfulness and care, we must renew our Addresses to these Mysteries: for if we receive this Sacrament carefully

and often; it is the beſt means to make us perſevere, and ſo it muſt never be omitted too long together.

What Tongue is able fully to expreſs the excellency of the moſt bleſſed Sacrament? who can give worthy Thanks for ſo great a benefit? Who will not be altogether diſſolved into Tears, when he ſeeth the Almighty God united unto him? Aſſuredly, the more we go about to conſider the excellency and vertues of this Sovereign Myſtery, the more do we want words to expreſs it; and the more doth our underſtanding fail us therein.

Now what pleaſure, what ſweetneſs, what delightful ſavours of good life doth the Soul of the Juſt man feel at that time, when he receiveth this Divine Sacrament! there is none other ſound heard at that time, but only ſweet Songs of the inward man, vehement burſtings out of holy deſires, yielding of Thanks, and uttering of moſt pleaſant words, all tending to the praiſe of our Saviour Chriſt, her beloved.

loved. There the Devout Soul thro' the vertue of this moſt holy and reverend Sacrament is altogether renewed and repleniſhed with Joy.

There ſhe is recreated with Devotion, fed with Peace, fortified in Faith, confirmed in hope, and tieſt faſt with bonds and knots of Charity unto her moſt ſweet Saviour and Redeemer, whereby ſhe waxeth daily more fervent in Love, more ſtrong in reſiſting Temptations, more prompt and ready to ſuſtain Labour and Travel, more careful and diligent to do good works, and moſt deſirous often to frequent this Holy Myſtery. Such are thy Gifts (O ſweet Saviour,) ſuch are the works and delights of thy Love, which thou art wont to Communicate to thy Friends by the means of this Divine Sacrament: And thus thou doſt to the end, that we being filled with this ſo great and mighty Delight, ſhould deſpiſe all other vain and deceitful delights.

We muſt endeavour by after pains

in Prayer and Humiliation, to quicken and awaken the efficacy of the Sacrament; for this we must know, as a point of great use and comfort, that Sacraments do not always work for the present, but the efficacy may come afterwards. It is in this case, as in that, 1 *Sam.* 10. 1, 6, 9. *Samuel* anointed *Saul*, and said, *The Spirit of the Lord will come upon thee*, &c. And it was so, that when he had turned his back to go from *Samuel*, God give him another heart; the Spirit of God came not upon him in the anointing, but afterwards; when he was departed from *Samuel*.

Though the Sacrament works not for the present in Administration, yet if we be after touched with a sense of our unworthiness, and thereupon awaken our selves, to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it self with blessings upon our Souls; and shall prove effectual and comfortable unto us.

How

How hardly can we be perſwaded O Lord, to forſake the vaniſhing pleaſure of this life, for thy Glory, and our own happineſs: How unwillingly ſhould we lay down our lives for thy ſake, or the Goſpels, that can ſo hardly part with one beloved ſin in obedience to come to thy holy Table? Thy yoke is eaſie, and thy Service a perfect freedom, and yet we count thy Sanctuary a Priſon, thy Law a trouble, and can ſcarce Sacrifice ſo much time to our Devotion, as to pay unto thee the Honour due unto thy Name.

Pardon and pity this corruption of our frames; and teach us while we live to delight in coming to thy holy Sacrament for which thou madeſt us; even to Glorifie thee; that ſo whenſoever this Earthly Tabernacle ſhall be diſſolved, we may receive our change with joy; and be carried by Angels to an everlaſting Inheritance.

Conſider now, if there may be found in the whole World, any greater ar-

gument of Love, than that Almighty God ſhould give us his own Body for our Spiritual food and relief: We may read in many Hiſtories, that ſome Mothers have (being conſtrain'd with extream hunger,) imbrued their hands in the Fleſh and Blood of their own little Children, to ſuſtain themſelves with feeding upon them; and that for the great Deſire they had to live; but who hath ever read, that any Mother hath fed her Child that was ready to periſh and die with hunger, with her own Fleſh? Or that ſhe would be cruel to her ſelf, to be pitiful to her Child? Certainly there was never Mother yet living upon the Earth, that ever did ſuch a deed. But our moſt loving and ſweet Saviour Chriſt, paſſing my Mother in Love, perceiving us to be ready to periſh and die for hunger, and ſeeing withal, that there was no other way to maintain our lives, than to give his own Life for ours, and his Fleſh for ours, cometh down from Heaven,

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and yieldeth his Body to be cruelly put to death, that thou might'ſt preſerve and ſuſtain thy Life with this Divine Meat: Let us be adorned with all Vertues after the receiving of the Holy Sacrament, that we may inwardly be ſuch as outwardly we ſeem to men? and with reaſon thou ought'ſt to be much more within than is perceived without, for God beholdeth us, whom we ought moſt highly to reverence whereſoever we are, and to walk in purity, like Angels, in his ſight, for it is a great Providence to lay aſide for the ſervice of God, and the buſineſs of the Spirit, as much as we can, (at the leaſt once a day, at morning and at night. In the morning fix thy good purpoſes, and at night examine thy ſelf what thou haſt done? how thou haſt behaved thy ſelf in thought, word, and deed?) becauſe God rewards our minutes, which are ſpent in his ſervice, with long and Eternal Happineſs; and the greater portion of our time we give to God,

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the more we treasure up for our selves; and no man or woman is a better Merchant than they that lay out their time upon God, and their Money upon the Poor; for he that seeketh any thing else but God, and the Salvation of his Soul, shall find nothing but tribulation and sorrow: Neither can he remain long in peace, that laboureth not to be the least, and subject to all.

Now let us forsake the foolish, and live and go in the way of understanding; now that we have fed and feasted at the Lords Table; live now no more as we were wont to do; now choose new company and new courses; now become new men, and go and walk in new ways; it is the very thing that God looks for at our hands after we have been at the Sacrament. So when we have had fellowship with God in the Sacrament, in the strength of that Heavenly bait, we should lift our Feet, and go one chearfully in our Journey towards Heaven.

After

After thou haſt been at the Sacrament, if Satan or any of his Inſtruments ſet upon thee, in any temptation to any evil or Sin, fence thy ſelf with thy Sacramental Vow; ſay to Satan I was lately at the Sacrament, there thou knoweſt what a Vow I made to God, therefore I may not do this evil: wouldſt thou have me be forſworn before my God? Should I, that have been at God's Table, and have eaten and drank with him, ſhould I lift up my heel againſt him that hath taken an Oath to the contrary? Avoid Satan! I may not, I will not in any caſe do it.

When we come from the Sacrament and not ſhew the efficacy and power of it, and do not keep our Covenants, and walk the more fruitfully and religiouſly after it, there follows upon it theſe two evils.

1. Firſt, God accounts ſuch receiving no ſerve done to him. The Sacrament received without following and anſwerable obedience, he reputes

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and accounts as no ſervice at all to him, ſo long as after your receiving, and eating, and drinking at the Lords Table, there follows no Conſcience of keeping your Covenants, in yielding obedience to his Word in your lives: Now, what comfort can we have in our having receiv'd this Holy Sacrament, if God accept it not as a ſervice done to him?

2. Secondly, We take an Oath ſolemnly at the Lord's Table to forſake our ſins, and to walk in obedience, in the performance of ſuch holy duties, and then afterwards live in our ſins ſtill, and in the neglect of thoſe duties ſtill, we horribly pollute, and take God's Name in vain, and make our ſelves guilty of ſpiritual Perjury before God.

Are we not forſworn, if we ſwear to do ſuch a thing, and do it not? And is it a light thing with us to be forſworn, and that by the breach of an Oath and Covenant made ſolemnly with God? And though men will, yet

yet God will not be forſworn : Wo then to that man that breaks Covenant with the great God of Heaven, and Earth, who will not be mocked, who will not be baffled withal, who will be a ſwift Witneſs, and a ſevere Judge againſt all ſuch as groſly take his glorious Name in Vain, and ſo fouly pollute his Ordinances.

God hath given every Man and Woman work enough to do, that there ſhall be no room for idleneſs, and yet hath ſo ordered the World, that there ſhall be ſpace for Devotion. He that hath the greateſt buſineſs in the World, is called upon to ſpend more time in Meditation, in the dreſſing of his Soul for to come to this Holy Sacrament. And thus a Man who does the duties requir'd before, in, and after the receiving of the Sacrament, and comes to the Sacrament after that due order; and walks after this Rule, peace ſhall be upon him, and all the *Iſrael* of God.

O moſt wonderful Sacrament! what ſhall I ſay unto thee? with what words ſhall I commend thee? Thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles; This is the memory of our Lord Jeſus Chriſt, the Teſtimony of his great Love, the Pledge of everla-ſting Felicity, and the Treaſure of the Chriſtian life. Now, then, what glory can be greater than this? What gift more precious? What benefit of more value? What greater token of love? Let all the works of Nature keep ſi-lence, let all the works of Grace give place, for this is a Work exceeding all Works, and a ſingular Grace above all Graces: Therefore let us ſerve God in coming to this holy Sacrament, even all the days of our life, that this life being ended, we may live with him for ever.

Now therefore (O moſt Divine Love) open the eyes of thy faithful People, open them, I beſeech thee, (O moſt Divine Light) that with the bright

bright Beams of a lively Faith they may know Thee, and dilate their hearts, that they may receive Thee into them; that being inſtructed by Thee they may ſeek Thee, repoſe their truſt in Thee, reſt in Thee, and finally, by means of this moſt holy Sacrament be united to Thee, as Members to their Head and branches to their Vine, and enjoy the influence of Thy Grace for ever and ever, World without end, *Amen.*

A Morning Prayer on the Week days.

O Bleſſed Lord, who art infinitely holy and happy in thy ſelf, and from whom alone I derive the poſſibility of being either: I proſtrate my ſelf before thee, in a humble adoration of thy abundant goodneſs, and a juſt confuſion at my own deteſtable ingratitude. Dear God, I moſt humbly thank thee, that it hath pleaſed thy goodneſs ſo to take care of me thy unprofitable

profitable Servant this night paſt; that thou haſt moſt ſafely kept me from all mine enemies, and haſt given me ſweet ſleep, unto the Comfort of my Body. I moſt intirely beſeech thee, merciful Father, to ſhew the like goodneſs towards me this day, in preſerving my Body and Soul, that mine Enemies may have no power over me: O teach me ſo to walk, that I may never diſcredit the Honour of my Religion, nor ſtain the holy Robe which thou haſt now put upon my Soul, nor break my holy Vow which I have made at thy bleſſed Sacrament, and thou haſt ſealed; nor loſe my right of Inheritance, my Priviledge of being Co-heir with Jeſus.

Give me a deep contrition for my ſins paſt, and a hearty deteſtation and loathing of them, hating them worſe than Death with Torments. Give me grace intirely, preſently, and for ever to forſake them; to walk with care and prudence, with fear and watchfulneſs this day; and all my days; to

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do all my Duty with diligence and charity, with zeal and a never fainting ſpirit; to redeem the time, to truſt, upon thy Mercies, to make uſe of all the Inſtruments of Grace, to work out my Salvation with fear and trembling; that thou may'ſt have the glory of pardoning all my ſins, and I may reap the fruit of all thy Mercies, and all thy Graces; of thy Patience and Long ſuffering, even to live a Holy Life here, and to reign with thee for ever in the Kingdom of thy Father; which thou, O bleſſed Jeſus, haſt purchaſed with thy Blood, and ſealed by thy Spirit: To which bleſſed Trinity be aſcrib'd all Praiſe; Honour and Glory, now and for ever, *Amen.*

An Evening Prayer on the Week Days.

O Eternal God, Fountain of Truth and Holineſs, in whom to believe is Life Eternal: Let thy Grace deſcend with a mighty power into my Soul

Soul, that I make my humble addreſs to thy Divine Majeſty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my ſins, my light and raſh words, the vanity and impiety of my thoughts, my unjuſt and uncharitable actions, and whatſoever I have tranſgreſſed againſt thee this day, or at any time before; O cleanſe me from my ſecret ſin, and cover my known ſins, with the Righteouſneſs of thy Son Jeſus Chriſt; remove mine iniquities far away from thee, and be not angry with thy ſervant for ever, give me a tender Conſcience, a Converſation diſcreet and affable, modeſt and patient, liberal and obliging, a Body chaſte and healthful, competency of living according to my condition, contentedneſs in all Eſtates, a reſigned will and mortified affections. That I may be as thou would'ſt have me, and my Portion may be in the Lot of the Righteous, in the brightneſs of thy Countenance, and the Glories of Eternity.

Keep

Keep me, O Lord, from the deſtroying Angel this Night, let thy anger never riſe againſt me, but thy Rod gently correct my follies, and guide me in thy ways, and thy Staff ſupport me in all ſufferings and changes; preſerve me from ſharp ſickneſs, and ſudden ſurpriſes; keep all my ſenſes entire till the day of my death, and let my death be neither ſudden, untimely, nor unprovided; and make me to ſerve thee in the Communion of Saints, in receiving the Sacrament, and in the practice of all Holy Virtues, in the imitation of thy Holy Life, in Humility, in Charity, in Chaſtity, and all the Ornaments of Grace, and that I may by patience wait for the coming of our Saviour Jeſus, *Amen.*

The END.

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